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MINISTRATIONS
OR
FEEDING
THE FLOCK
OF GOD.

1

MINISTRATIONS.

DUBLIN :
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Ministrations :

OR,

FEEDING THE FLOCK OF GOD.

BY THE

REVEREND SAMUEL HAYMAN, B.A.

PREBENDARY OF CORK.

" Feed my Lambs :
Feed my Sheep :
Feed my Sheep."

JOHN xxi. 15, 16, 17.



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TO
The Dear Flock
AT
CARRIGALINE AND DOUGLAS, CO. CORK,
TO WHOM BELONG
MY MINISTRATIONS.



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P R E F A C E .

THIS parish is the Pastor's little world. Here he lives, and labours. Here are passed his nights and days. Its fortunes deeply concern him. They are to him of more real moment than the rise and fall of Nations. Next to the state of his soul, and almost approaching to the interests of his home-circle, is the condition of his allotted locality. If things prosper here, he may rejoice ; but, if they are otherwise, he may well be troubled.

“ *Like Priest, like People !* ” so runs the adage ; and the Pastor's personal state is commonly reflected in his Parishioners. More than any other man, of necessity, he influences those around him ; and whether consciously or unconsciously, he assimilates his people to himself. Life in him diffuses itself into life in them. Torpor in him is infectious. His walk and ministrations largely determine his district's spiritual character.

Now, if we enquire, “ Wherein consists true service ? How rightly are God's flock fed ? ” we have only to seek out the Book of the Lord, and read. In those hallowed pages we have counsels to guide,

and examples to stimulate us. The chief Shepherd, in His ministry upon earth, abundantly illustrated such duties ; and He is the great exemplar. Next—yet far off—come the Apostles, who, as under-shepherds, were faithful to Him that appointed them. “Daily,” we read of them, (Acts v. 42,) “in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” Herein consisted ministerial fidelity. Their work was systematically pursued. It was daily. It was unceasing. It formed their life’s employment. It was work in the family, and was carried into “every house.” It was work in the sanctuary, among the multitude that resorted thither. It was instructive work, full of “teaching.” It was converting work ; for it was “preaching Jesus Christ.”

Diversified as are Pastoral Duties, we have now before us their summary. “To teach and preach Jesus Christ,” in the home and from the pulpit, is the conclusion of the whole matter. “Teaching” is the end of good preaching ; and “preaching Jesus Christ” is the perfection of all teaching. The Minister, who is instructed unto the kingdom of heaven, will bring out of his treasure things new and old. His lips will keep knowledge. He will show himself “apt to teach.” Yet all teaching will be, in his estimation, only as sounding brass or a tinkling cymbal, if it doth not set forth Jesus in His sufficiency,

mighty to save ; Alpha and Omega ; All and in all. Therefore, the Pastor determines not to know anything—that is, not to teach anything—save Jesus Christ, and Him crucified.

Giving himself continually to prayer, and to the ministry of the Word, he fulfils his course. It is a hidden one. It courts not the sunshine, but it contents itself with the shade. It is pursued without observation ; and well pleased is he to have it so. He remembers the saying, (1 John iii. 1,) “ Therefore the world knoweth us not, because it knew Him not.” Yet, the path of retirement cannot be always kept. It must be quitted, on suitable occasions. The summons, from without, to duty is heard ; and, if it come from the Master, it must be obeyed. “ Ministrations” to congregations not his own are asked for. It may be that his service is required at the heart-stirring season, when new labourers are being sent forth into the Lord’s harvest. Or, the Minister may be invited to address his brethren, in their own *re-union* ; or, to strengthen the hands of Sunday School Teachers ; or, to speak a word in season to a Young Men’s Association ; or to plead for some meritorious Religious Society. The duty demands time, study, and prayer, which are freely accorded. It is discharged. As for any result, it is hidden from him ; but “ the day shall declare it.” The literary efforts remain, and occasionally obtrude themselves

on his sight. Beside them are found Appeals to his own especial charge, wherein he either called them to discipleship; or summoned them to take up the Cross; or sought to awaken the careless; or endeavoured to alarm the carnal; or pleaded for an extension of benevolence; or, it may be, even breathed a farewell when exchanging one scene of labour for another. The Pastor examines his Essays. He reviews, mentally, the papers themselves and the occasions that originated them; and in his solitude, he enquires, "May not these 'Ministrations' extend themselves beyond the original recipients? May not these Addresses—or some of them—be made productive of further usefulness? Is there presumption in such a hope? Is the actuating desire this—That Christ may be magnified? Is the wish—to employ the talent, such as it is, in His service?"

This, in brief, is the history of the Volume which is now placed in my reader's hands; and, in the foregoing soliloquy, I have ingenuously assigned the reasons for its appearance, and have given at the same time a synopsis of its contents.

S. H.

GRANGE-ERIN, DOUGLAS, CORK,
November 30th, 1874.

Treasure in Earthen Vessels.

“ For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

“ But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”

2 CORINTHIANS IV. 6, 7.


MINISTRATIONS,

ETC.

I.

TREASURE IN EARTHEN VESSELS.

[This Sermon was preached in St. Fin-Barre's Cathedral, Cork, on Trinity Sunday, 1874, at the Ordination, then holden by the Bishop of Cork, Cloyne, and Ross; and it was, immediately afterwards, published by his Lordship's command.]

S we listen to the Apostle's words, Memory carries us far—far away! It goes back to “the beginning,” when “God created the heavens and the earth.” We call up before us—though we know not, after what interval—the state of our planet, “without form and void,” with “darkness upon the face of the deep.” We remember that the creative “Spirit of God moved upon the face of the waters.” And then—in His own time, in His own way, and of His own will—the Lord renewed the face of the earth. At His summons, “light” started into being, and dispelled the shadows. “And

God said, 'Let there be light!' and there was light." " 'Light! be'; and light was," as in the majestic original tongue. Straightway all was changed. Beauty, order, symmetry replaced the confusion; and a fair earth spread itself around—soon to be tenanted by a bright and happy population.

The Apostle establishes a parallelism of the Second Creation with this first. The human soul, overthrown by sin, is a world lying in darkness and in the shadow of death—dreary and desolate—"without form," or beauty—"void" of grace, and of living inhabitant. So must it continue, until the Lord hath respect unto the work of His hands. He—and He only—can effect the transformation. Whether He be creating a world, or fashioning anew man's heart, Jehovah is the sole agent. His working is grand, and becoming Himself. In the beginning, He commanded the light to shine out of darkness; and He now shines in the hearts of the children of men, to give them the light of the knowledge of the glory of God, in the face of Jesus Christ. Chaos becomes order, when His Spirit moves over its face; and His blessing, as of old, descends upon everything that He has made; for, behold, it is very good.

And all is done "in the face of Jesus Christ"—in His person, by His atonement, for His righteousness. "Without Him was not anything made, that was made." Darkness must have for ever covered our human depths, had not the day-spring from on high visited us!

Further saith the Apostle, "We have this treasure

in earthen vessels." What treasure? "The light of the knowledge of the glory of God." And here assuredly are to be found the true riches, without which the soul is poor and miserable. In the covenant are opened to us "the unsearchable riches of Christ." We are made partakers of the "exceeding riches of His grace," as the earnest of the unseen "riches of His glory." But worthiness is not ours, nor can be established any equality between the gift and the recipient of the gift. The treasure is placed in earthen vessels. We are dust, and we shall return to our dust. All is of grace. By grace are we saved through faith; and that not of ourselves; it is the gift of God. "The excellency of the power is of God, and not of us."

I have given you, brethren, the common interpretation of my text; nor can I find fault with it. It is usually understood as referring to Believers generally, and as being descriptive of their high calling of God in Christ Jesus. But it can be so employed only by "accommodation." The passage has a deeper and a special meaning. Let us look into it more closely; and we shall find further teachings.

The preceding chapter and the earlier portion of this fourth chapter give us the primary meaning of the whole, which will be found to be Ministerial in its character. It was written, under the Spirit's guidance, for Ministers, and about Ministers, by one who was pre-eminently "an able minister of the New Testament." The Apostle's leading thought is The Christian Ministry. He describes his own

experiences, his difficulties, and his supports. He tells of the fidelity shown by himself and his fellow-workers: "We have renounced," he writes, "the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." And again, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." If, in some instances, his gospel was "hid," even to them that are "lost," he could rejoicingly tell of others—the seals of his ministry—who were manifestly declared to be the epistle of Christ ministered by him. "Ye are our epistle," he could triumphantly affirm, "written in our hearts, known and read of all men." He could describe the blessings of the better covenant, and place in contrast "the letter" with "the spirit," and the ministration of condemnation with the ministration of righteousness; and draw the inference that, if that which was done away was glorious, much more that which remaineth is glorious.

"Therefore," he wrote in the first verse of the chapter before us—and in so doing, he struck the key-note—"seeing that we have this ministry"—this great and excellent ministry—"as we have received mercy, we faint not!" We "have" it, or we hold it. And how have we it? In what manner do we hold it? "We have this treasure in earthen vessels." The imagery is striking, while it is simple. Nothing is more common than to place a treasure

somewhere for safe keeping; and the deposit may be great, while the receptacle itself is mean. All the more striking, then, is the difference between the gleaming gold and the urn or pitcher of clay to which it was committed. It was so in Paul's time. Even Apostles were but earthen vessels, moulded and fashioned for this use, and thus unspeakably honoured; yet earthen vessels still. Their frailties are not hidden from us. We know the ambition of the sons of Zebedee, the cowardice of Peter, the incredulity of Thomas. They were, confessedly, men of like passions with ourselves. And herein lay the hidden wisdom of Jehovah, "that the excellency of the power," continued the Apostle, "may be of God, and not of us."

Among the attesting signs of the Divine origin of our holy religion may be fitly adduced the means employed of God for its propagation in the earth. The instrumentality, in itself, was utterly inadequate to the ends that were to be effected. A few unlearned men were commissioned to go and teach the nations. Without arms, without wealth, without human interest or appeal to human passions, they were to subdue the world, and make all men obedient to the faith. They shrank not from the office. They yielded unhesitating obedience to their Master's charge. "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Power was given unto them. Its "excellency," its surpassing character, or influence, was plainly Divine. Not by might, nor by

power of their own, but by the Lord's Spirit, did they prevail. After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

And, brethren ! when to-day we are assembled in this Cathedral, not alone for the appointed ordinances of public worship, but for the calling and commissioning of some among us to preach the everlasting Gospel, we may profitably consider the Sacred Ministry in the way wherein it is presented in our text and the context. It is a "treasure"—a treasure of light, surpassing the diamond's—yea, of the light—the true light—the light of the knowledge of the glory of God. It is light given, that it may be seen. "Ye are the light of the world," spake the Redeemer to His disciples, "A city that is set on an hill cannot be hid." It is light given, that it may be communicated. Ministers are to be beacons—light-towers, in the human darkness—holding forth the word of life, and shining as lights in the world.

A treasure is committed to us. If "in every thing we are being enriched" by our Lord "in all utterance and in all knowledge," it is with the purpose that we may enrich others. Our scenes of labour may be different, yet is our work the same. It matters not where our lot be cast ; for our ministration is to the souls of men, that we may impart to them the Gospel of God. Whether from an eminence, we behold the city ; and, calling up in vision its sins and sorrows, would weep over it—or, gazing on distant hills, and wistfully scanning the human habitations here and

there appearing, repeat the saying of the Shepherds in Bunyan's marvellous Allegory :

"These mountains are Immanuel's land, and they are within sight of His City : and the sheep also are His, and He laid down His life for them."

—We have but one work, the making known to our fellow-men salvation through Christ Jesus our Lord —" Him first, Him last, Him midst, and Him without end."

At times, it may be that we complain of want of success. We are daily ministering unto our people. Are we making full proof of our ministry ? It can stand the mightiest of all our tests. Know we of our "treasure" ? Do we, not once, nor twice, but oftener, stretch ourselves in a manner over the spiritually dead—our mouth upon their mouth, our eyes upon their eyes, our hand upon their hands, so that warmth from ourselves may be infused into them ? And most of all, Do we anxiously cry unto the Lord, that their souls may come into them again, and that they may live ?

Prophesying upon the dry bones is our bounden duty and service ; yet it is not sufficient. We must prophesy unto the wind—the breath—the spirit—the Holy Spirit—and say to the wind, "Thus saith the Lord God, Come from the four winds, O breath ! and breathe upon these slain, that they may live." The Gospel is the ministration of the Spirit. It is for Him to receive of Christ's, and show it both to us and to our people. It is for Him to glorify Christ. He it is that guideth into all truth ; and, respecting

the souls of men, be it ever impressed upon us, "It is the Spirit that quickeneth."

I conclude with three practical inferences. From our text, let Ministers learn how great is their—

I. Dignity. We occupy a position, not entrusted to heavenly Intelligences. "Unto the Angels hath He not put in subjection the world to come, whereof we speak." (Heb. ii. 5.) The law was "ordained" by them; (Gal. iii. 19;) it was "spoken" by their "word;" (Heb. ii. 2;) and it was received by their "disposition;" (Acts vii. 53;) but the Gospel is placed under a higher headship, and its mercies are evolved through another instrumentality. When we remember the sympathies of the Angels with our race, and think of the homage they willingly render to the Son of God, we may imagine how willingly—had they been called to it—they would have accepted evangelising work. Yet such was not the purpose of their Creator and ours. The children of dust are the chosen vessels to bear His name. Men are to testify to their fellow-men. They—not the Angels—are to be ambassadors for Christ; and, when they rise up to the true dignity of their office, and represent with fidelity their absent Master, it is as though God did beseech His creatures by their voice. They pray men, in Christ's stead, to be reconciled to God.

Let Ministers, moreover, see that they be clothed with—

II. Humility. "We have this treasure in earthen vessels." Honoured, unspeakably honoured, are we by the service to which we have been called; and

well may we inquire, Who are we, that we should be thus separated from the children of men? The deposit is great; and the casket holding it is to be prized, yet not for itself, but for what it has been made to contain. It is impossible for us to magnify unduly our office, if we be lowly in our own eyes. "Earthen vessels"! Let Ministers learn what they are; and they will not think of themselves more highly than they ought to think, but will think soberly. Their innate brittleness and frailty are here aptly set forth; and it is only by "looking unto Jesus" they can be kept from falling and being utterly broken.

In this passage, also, let Ministers study their—

III. Responsibility. Though the vessels be of earth, a treasure is committed to them; and the owner of that treasure will not be unmindful of it. Applicable to all disciples, the Saviour's parable of the Talents has a special significance for His Ministers. It is for Him, the great householder, to apportion His bestowals among His servants, as to Him seemeth best. To one He may give five talents, to another two, and to another one; nor may we doubt but that He is thus acting in perfect wisdom, distributing to every man according to his several ability. In His own time, He will reckon with His servants. Of all, alike of him to whom the least, and of him to whom the most was committed, will He take account. He doth not covenant for equal returns; but the right employment of each trust is expected by Him. The possessions all are His; and He is but asking again for His own, with its proper increase.

The talent hidden in the earth, buried, put out of sight, disused and neglected, must bring down wrath upon the wicked and slothful servant. But faithfulness in the least is commended by Him as being faithfulness in much ; nor can higher blessing be any Minister's portion than that accorded to that true heart of old, " She hath done what she could !"

O for grace, so to love Christ, so to live and labour for Christ, that Christ may be magnified in our body, whether it be by life or by death—that our work on earth be always such, as that men may take knowledge of us, that we have been with Jesus—that our joy be the ministry which we have received of the Lord Jesus, and our delight to testify the Gospel of the grace of God ! So that, even through instrumentality weak as ours, God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.



Time and Teaching.

“ It is an excellent thing rightly to number our days, so as not to be out in our calculation, as he was who counted upon many years to come, when that night his soul was required of him. . . . We must so number our days, as to compare our work with them, and mind it accordingly with a double diligence, as those who have no time to trifle. Those that would learn this arithmetic, must pray for divine instruction, must go to God, and beg of Him to teach them by His Spirit to put them upon considering, and to give them a good understanding. We then number our days to good purpose, when thereby our hearts are inclined and engaged to true wisdom, that is, to the practice of serious godliness.”

MATTHEW HENRY.

II.

TIME AND TEACHING.

[A New Year's Address to Sunday School Teachers, written at the request of "The Church of England Sunday School Institute :"
and published by that Society in 1860.]



RANMER'S friend and chaplain, Thomas Becon, in the dedication of one of his excellent treatises, praises "the honest fashions, commendable usages, and friendly customs, that our ancestors and elders have used heretofore, unto the good and great example of their posterity, for the maintenance of all humanity and gentleness," and, mentioning especially "the custom of giving New Year's gifts," he unfolds his own purpose in these affectionate words:—

"When I considered this but lately, and judged the custom to be both good and godly, and nothing more meet for the preservation and reconciliation of amity, I thought that, forasmuch as I was not able according to my will to give such New Year's Gifts as commonly be sent from one to another, yet I would prepare something, whereby I might shew myself to wish well unto all men, and to bear an honest and friendly heart to my countrymen of England."

His book itself became "*A New Year's Gift*," and yet bears that title.* In it, this godly man's chief object was to set forth "what a precious trea-

* "Works of Thomas Becon," vol. i., pp. 305-349. Parker Society's Edition.

sure Christ is unto us, who was given us of God the Father for our New Year's Gift, and how many benefits we have received by Him." He would impress upon us our consequent obligations, to mortify our carnal affections and worldly lusts ; to consecrate ourselves to that dear Redeemer's service ; and to mark the New Year He has spared us to behold, by following His footsteps, and walking before Him in newness of life.

I am reminded of all this, as I discharge my allotted duty of addressing, at the commencement of a New Year, my fellow-labourers in the Sunday School. Since Becon wrote the words I have quoted, three centuries have come and gone, and vast changes have taken place in this changeful world of ours ; but the sentiments he expressed in them are to-day with me, as I believe, unchanged. To many unseen in the flesh, but of my kindred in the spirit, I would fain present a humble, but hearty, New Year's gift ; and I pray them to accept this address as such. A kind word at the New Year's opening ; a brotherly exhortation to diligence ; a sympathising appreciation of difficulties ; and a setting forth of the encouragement to be found in the work itself, may be borne with at such a time, even if coming from one of the least and lowest. The will and intention are good, whatever imperfections may attend my performance itself.

A New Year's Address must necessarily, if it is to be seasonable, set forth some of the feelings that have started into life within us, as we receive this additional

evidence of Time's sure, though silent progress. We stand, as it were, on the confines of two vast territories. Behind us is the Past, with all its varied incidents, now gone for ever—the scenes in which we moved, the employments in which we were engaged, the happiness or the grief that was our own. Before us is the Future; and what child of dust can gaze upon *it* unmoved? Wistfully, tearfully we contemplate its aspect; but it is not for us to know what the Father hath put in His own power. We know that another mile-mark of our pilgrimage is reached, and that so much less of the road is therefore to be gotten over. We know that changes, many and great, must come, ere another anniversary is beheld; but of these changes, vast as they will be in their nature and effect, who can speak? Long, long before the year has run its course, thousands will have done with Time for ever. Shall we ourselves be of their number? If we know not what a day may bring forth, how much less a year? In God's providence, the present may be the last of our New Year's days. When its successor comes, the Cross may have been exchanged by us for the Crown; and the labour and the duty for the rest that remaineth for the people of God.

Keeping these things in view, and remembering the work in which we are engaged, let us—Teachers in Sunday Schools—reflect on our

I. DUTIES.

II. DIFFICULTIES.

III. ENCOURAGEMENTS.

And, now, a few words on each of these heads, in connection with Time itself, as suggested by the coming of another year.

I. DUTIES. "This I say, brethren," writes the Apostle Paul, (1 Cor. vii. 29,) "the time is short." Truly, short it is, not only as to its own duration, but also in respect to the work we have to do in it. Our employment is for eternity; how brief, notwithstanding, the period we are able to bestow upon it! Each young Immortal of our class is receiving at our hand what must be either a savour of life unto life, or of death unto death. How all-important are the "moments" of the Sunday School! I do not press upon you, now, the necessity of regular attendance, or of punctuality of appearance when the time for business is come; for I assume that each teacher makes these things matters of conscience in the sight of God. But I have something to say on the way of our spending of the hour, or two hours, during which the school is open. In the battle-field, the whole art of man is concentrated on one purpose—to strike effectively, not to make a loud noise, with the ordnance. And, in our Holy War, each must take care that he be not "as one that beateth the air." If our work is to be done at all, let it be well done. To this end, let us look to—

1. *Our Teaching.* As the sands in the glass are never stationary, but always are pouring themselves away, let us take heed against wasting them. We need not introduce long disquisitions, nor tell of learned difficulties; but we should try, in simplicity

and godly sincerity, to speak what we know, and testify what we have seen. Prayerful preparation of our subject, and singleness of heart in our setting it before the children, will communicate a power to our words, without which we shall be only "as sounding brass or a tinkling cymbal." Let us mark our speech. May it always be with grace, seasoned with salt! Let us shape our questions with judgment. May the knowledge they are designed to give, ever have something real in it—something tangible for the pupils to grasp—something enduring, that will rest on mind and memory, when the books are closed and the school dismissed. How often is teaching vain, because it is vague! The trumpet gives an uncertain sound. The truth is imperfectly understood by the teacher, and of necessity is communicated in like measure to the scholar. From Dan to Beer-Sheba all seems barren, instead of its being a land flowing with milk and honey. We have worked upon the surface, and saw little to profit us. Had we digged deep, we should have come to the treasure that was hid in the field.

2. *Our Pupils.* These should be our aim; and, unless we reach them, all our labour is in vain. If, in using our brief period for instruction we should consider *what* we teach, so also must we be careful *how* we teach. We have to feed these young souls with the bread of life. We have to give them their portion of meat in due season; and each one is to have a portion. We must divide our time fairly and faithfully, "doing nothing by partiality." Some of

our class may be especially endeared to us by those unseen ties that Affection weaves ; yet they must not have any pre-eminence for that cause. And some may be more difficult of access, because of dulness or disagreeability of disposition ; but they must not suffer any neglect for such a reason. We must conscientiously go through our work, and apportion fairly our time and our thoughts among them all.

All have understandings, though they be not equally endowed. All have likings and dislikings, capable of being called out by trivial occurrences. All have a fallen nature, derived from the first Adam. In all their hearts Satan has set up his strongholds ; and to remove these should be, under Divine strength, our earnest endeavours. This is a work, neither light nor easy. The Lord alone can cast down such entrenchments ; but He may see fit to employ our instrumentality. How great is the honour ! How glorious the result ! In our teaching, then, let us beware of shooting over our children's heads by our sublimity ; or, on the contrary, of allowing our missiles to fall short. Let us gird ourselves for the work. Let us seek to enter into each heart, that we may know its spiritual state, and win it for Jesus. There will be hindrances, but God can bring us victoriously through them. With the New Year, let us put forth new strength, and offer up renewed prayers ; and we shall receive of our God richer mercies than heretofore.

3. *The Redeemer.* No lesson can be good, that

tells not of Jesus; nor can labour of the Sunday School teacher prosper, where He is not. "Without Me"—these are His own words—"ye can do nothing." As then, we should make our instruction plain that it may be profitable, and personal that it may be effective, so let us fill it with Christ, that it may be converting. Let us, in all things, keep Him in His befitting place, as the First and the Last, our Alpha and Omega. Let us observe, what Paul loved so well, "the simplicity that is in Christ." (2 Cor. xi. 3.) In our teaching, let us show plainly that we know nothing save Jesus Christ, and Him crucified. On this head, let there be neither compromise nor reserve. Let us delight ourselves in the clear, beautiful, heart-affecting declaration of His sufficiency for the sinner's need. Let us testify to our pupils that there is Christ for each, and move them to determine that each shall be for Christ. In heaven, the redeemed tire not of His praises, why should we weary of them upon earth? He is our hope, (1 Tim. i. 1,) our light, (John viii. 12,) our life, (Col. iii. 4.) Let Him be to us, likewise, "All and in all!" (Col. iii. 11.)

The matter of a soul's salvation consists in that soul being brought to Jesus. God employs means; and He may, as we have said, use *our* means; but the soul cannot be saved, unless it come to Christ. Our part is to do what the parents, or friends, of little children did for them, when the Saviour sojourned here in the flesh: they brought young children to Him, that He should touch them. This is

man's duty. The results are with God. We need not fear as to the reception. We read (Mark x. 16):

"And He took them up in His arm, put His hands upon them, and blessed them."

The blame was not for those who brought the children to Jesus, but for those who would have kept them from Him. The Saviour's desire is that the children should come unto Him; and no man may forbid them. Into His loving arms, yet opened wide, let us bring them and place them. It is sweet to speak of Jesus; but it is salvation to find Jesus. Be it our part to lead the children of our care to the loving Saviour, and not to stop short of this great end. Let us also make sure that it is to Jesus we bring them, and to none beside.

4. *The Holy Spirit.* The great promise of the former covenant was the Messiah; and that of the new covenant is the Holy Ghost. The Gospel is emphatically "the ministration of the Spirit," 2 Cor. iii. 1. He it is, who convicts of sin. He it is, who quickens, renews and sanctifies the soul. His office is to lead and teach. His work is to glorify Christ, in revealing of what we the Redeemer's and showing them to poor sinners. Among our great duties, we must place as a chief one, the honouring the Holy Spirit in our work. We can do this, by seeking His help at all times, and by committing ourselves to everything to His directing influence. There is no inward power in the mere words of the Gospel. It does not, it cannot under all circumstances and with all people, uniformly, and

wherever published, would bring sinners to Jesus. The Spirit must accompany the Word. His presence and power must be sought in prayer. Blessed be God! such petitions are ascending from every quarter of our land, and already are they bringing down showers of blessing. Our heavenly Father is, indeed, giving the Holy Spirit to them that ask Him. He is sending a gracious rain upon His inheritance, and is refreshing it when it was weary.

Such are some of our duties. Let us now consider our—

II. DIFFICULTIES. The duties of the Sunday School teacher are almost akin to those of a pastor: the one is feeding the lambs, the other has the care of the whole flock. Experiences will be similar. We shall meet with difficulties and disappointments, perhaps when we counted not on them; and, as we encounter such trials of faith, we may bewail ourselves on this wise:*

“High thoughts at first, and visions high
Are ours of easy victory;
The word we bear seems so divine,
So framed for Adam’s guilty line,
That none, unto ourselves we say,
Of all his sinning, suffering race,
Will hear that word, so full of grace,
And coldly turn away.

“But soon a sadder mood comes round,
High hopes have fallen to the ground,
And the ambassadors of peace
Go weeping, that men will not cease
To strive with heaven. They weep and mourn
That suffering men will not be blest,
That weary men refuse to rest,
And wanderers to return.”

* “The Story of Justin Martyr, and other Poems.” By the Archbishop of Dublin. London, 1862.

The talent hidden in the earth, buried, put out of sight, disused and neglected, must bring down wrath upon the wicked and slothful servant. But faithfulness in the least is commended by Him as being faithfulness in much; nor can higher blessing be any Minister's portion than that accorded to that true heart of old, "She hath done what she could!"


O for grace, so to love Christ, so to live and labour for Christ, that Christ may be magnified in our body, whether it be by life or by death—that our work on earth be always such, as that men may take knowledge of us, that we have been with Jesus—that our joy be the ministry which we have received of the Lord Jesus, and our delight to testify the Gospel of the grace of God! So that, even through instrumentality weak as ours, God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.



Time and Teaching.

Or, take the grace of Love. Difficulties try this gift likewise. Why did we undertake our office in the Sunday School? If we were influenced by right motives, difficulties will not deter us ; but if by wrong ones, they will assuredly shake us sorely. Perhaps we became teachers, wishing to gratify some dear friend ; and God would demonstrate that this reason—good in itself—was not the right one. The friend may have departed, and with him have taken the link that bound us to our employment. But we do not fully know this, until the trial comes. Hindrances arise. They are found, by experience, to be great ; and, on this account, we are prompted to withdraw. They sift us, like wheat. Alas ! for the weakness and instability of man. On the other hand : if we were constrained by the love of Christ, and entered on our work of faith and labour of love as His service, none of these things will move us. The abiding and the abounding influence of that love which passeth knowledge will keep us steadfast. We can do all things through Christ, who strengtheneth us.

Our love for the souls of our pupils will be also tried. Let us, then, look out for our inducements. Consider how much is borne by men, in order that they may succeed in temporal things. Shall we do less, or endure less, for things eternal? It is a glorious thing to labour for Christ, and a blessed thing to bring even one soul to Him. The wrestler of old, who would strive for the mastery, practised self-denial and committed himself to a course of painful exertion. He did so, to obtain a corruptible



crown. Our toil and our thoughts are for an incorruptible. The husbandman of our time has long patience for the fruit of the earth. What weariness doth he not undergo; what exposure to burning sun, or chilling wind, or pelting showers! But he is recompensed, when the grain springs up, and blossoms, and droops its heavy head; and, at last, cometh the time when he puts in the sickle, for the harvest is his own. A sincere, yearning desire for the spiritual good of our pupils will be a preservative against wearying in our work. Their souls are precious in the Lord's sight. If they be so with us, we shall not count our labour for them too much. Very gladly shall we spend ourselves, and be spent, for them.

This naturally brings me to the last matter on which I have to speak, namely, our—

III. ENCOURAGEMENTS. We have much to cheer us in our work; and we may be persuaded that there is no labour in the Lord, which is in vain. God never requires His servants to spend their strength for naught; and abundantly hath He blessed those who have ministered for Him in the Sunday School. Many, while watering there, have been also watered themselves. Many can testify that no other teaching of the young has been marked so visibly with God's approval as this. It is true, that such results are not in all instances equally apparent; for the great Agent in man's conversion is a "free" Spirit, (Ps. li. 12,) enfranchising in His influence and unrestricted in His operations, "dividing to every man severally

as He will." But, at times, we forget this; and in our blindness, we argue that, because we *see* no fruit there is not, nor shall be, fruit. As if we would tell the husbandman, who had newly cast forth his seed and covered it with mould, that all was gone and lost, inasmuch no growth was visible. He would remind us that there is a seed-time, as well as a period of in-gathering; and would tell of a marvellous work going on in secret beneath the glebe's expanse—the buried seed springing and growing up, he knoweth not how. So also with the incorruptible seed of the Holy Spirit. We may see no result, simply because the time of fruit is not yet. In long years to come, it may be, when our pupils are scattered far and wide over the world, and when we ourselves have ceased from toil, and have entered into rest, God will give the increase. The dying soldier on the battle-field, the ship-wrecked sailor on the surf-beaten rock, the outcast and vagrant—who, when they were young, received Scriptural teaching in the Sunday School, but renounced its obligations in riper years—have, in many instances, demonstrated by heartfelt repentance that the Word going forth out of God's mouth doth not return unto Him void. Dormant may have lain the seed, yet it was not dead; and when His good time was come, then sprang up the blade, the ear, and the full corn in the ear.

Not by successes, however, are we to measure our responsibility. Let it suffice us that we are walking in the path of duty, and let us diligently pursue that path. Our ability may be limited. It may be very

little. We may have one talent, not ten, entrusted to us. All will be well, at the last, if it can be said of us, That we did what we could—That we were faithful in the least. And to stimulate our hearts, let us bear in mind that—

1. *We serve a good Master*, yea, the best of Masters. We deem those servants honoured, who are near our Sovereign's person, and receive from her own lips her Royal commands. *We* are immediately serving the Prince of the kings of the earth. We are doing what He, in the days of His flesh, delighted Himself to do. He was the great Teacher. How mildly, how patiently, how perseveringly He taught ! What an especial tenderness He showed for the young children ! Now here also lies our own vocation ; and, in its discharge, we shall not have a task-master, laying upon us more than we are able to bear, but a compassionating Friend, who will be with us in all our endeavours to serve Him, making His grace sufficient for us, and His strength perfect in our weakness.

Let us also consider that—

2. *We are engaged in a good work*. The labour itself is sweet. Like the Master, are the offices that may be done for Him. His commandments are not grievous. Can we employ the (otherwise disengaged) hours of the Sabbath better than in this duty ? If the nature of an employment is calculated either to encourage or dishearten the individual engaged in it, what shall we not say in praise of ours ? Here are many little ones needing, if they are to live

eternally, the sincere milk of the Word; that they may grow thereby; and here, also, is that heavenly food abundantly provided for them of the Lord; and here are we providentially called to this service of feeding them. Why, then, are we cast down, or why should we be cold in this matter? Let us trust in the name of the Lord, and stay ourselves upon our God.

Finally, take with you these three counsels :

Watch !—over yourselves, that ye may know the state of your own hearts. It will be mournful to have it said of any, “Thou therefore which teachest another, teachest thou not thyself?” And watch over your class, looking for openings to do them good, by introducing opportunely the things belonging to their peace. “A word spoken in due season, how good is it!”

Wait !—the Lord’s will, the Lord’s way, and the Lord’s time, and be content with His own arrangement of these. He is doing all things well—better infinitely than could you, if you had the control. In due season, ye shall reap, if ye faint not.

Work ! The New Year asks for renewed diligence. It reminds us, that we are so much nearer the end of our work; and it calls upon us to be more exact with the little that remains to be done. Work “while it is day,” for the night cometh when no man can work; and “while you have time,” *i.e.*, “opportunity,” presented to you, for such may not return in this life.

One whom I knew well in life, and who sleeps in

Jesus—herself, a diligent Sunday School teacher—
has left us some spirit-stirring verses,* with which I
conclude :—

“ Sow by all waters ! ye, who bear the seed
Of holiness and truth, undying stores ;
Sow, where the cataract of passion pours,
Bending the heart beneath it, like a reed !
Where the young gladsome spirit in its speed,
Like a clear rivulet, chimes and pours along,
Sow there the truth ! That time of light and song
Will pass, and sheltering branches it will need.
Sow, by all waters, holy thoughts and true ;
These are the germs, that shall in coming time
Bring forth a beautiful and golden prime ;
In the heart’s winter the soul’s spring renew ;
Shed fragrance o’er life’s current as it flows,
And make the desert blossom as a rose ! ”

* “ Ignatia, and other Poems.” By Mary Ann Browne. Page
174. London, 1838.





To-day : Its Duties and its Supplies.

"We are all tenants at will, uncertain how long to remain in this our earthly tabernacle. Of this we are put in mind in the Lord's Prayer, 'Give us this day our daily bread !' We say 'this day,' as uncertain of to-morrow. It is written of one that, being invited to a dinner on the morrow by his friend, he answered, 'These many days I never had To-morrow !' Therefore saith St. James, let us not appoint for to-morrow, but with conditions, 'If the Lord will,' and 'If we live !' "

ARCHBISHOP SANDYS.

III.

TO-DAY: ITS DUTIES AND ITS SUPPLIES.

[An Address to the Members of the Cork Young Men's Association, delivered at the Imperial Clarence Rooms, Cork, on Tuesday Evening, January 27th, 1857.]



my purpose has not been sufficiently indicated by the advertised title of my Lecture, I shall not find it difficult to lay it before you in a few introductory words. I intend occupying your attention for a little while this evening with some considerations on Daily Duties, and the helps given to us by God for their right discharge. I am sensible that I shall seem to have chosen a common subject, but I hope to treat it in an interesting manner; and my remarks will be found to be the result of thought and industry, even as they have been the subject of much prayer that they may be fitly spoken.

There is One, in whose sight one day is as a thousand years, and a thousand years as one day. It is not so with us, poor creatures of Time. Our lives are measured out by days. The world we inhabit has a tenure of the very same character. There

was, a time, when "the evening and the morning were the first day:" there is a period approaching when there shall be a "last day." Meanwhile, whatever be the cycles or seasons caused by the revolution of the planets, or whatever be our reckonings of years, or months, or weeks, all must be resolved into one element—Days. Now, if such be the Almighty's allotment of Time, He must have had a gracious design therein. Let us listen to His teachings.

Time is wasted, because days are wasted. Duties remain undischarged, when deferred beyond to-day. Self-culture is similarly neglected. How important, then, are daily things! How much usefulness, how much happiness depend each day on our right employment of that day! And the aggregate spending of days determines the character of the whole life.

As the mind roams over the subject, it finds a multitude of speculations, upon which it would fain engage itself; but in my prescribed limits I must study brevity. In speaking of the things of a day, I shall consider—

I. DAILY WANTS.

II. DAILY WORK.

III. THE DAILY CROSS, and

IV. DAILY PROGRESS.

crown. Our toil and our thoughts are for an incorruptible. The husbandman of our time has long patience for the fruit of the earth. What weariness doth he not undergo; what exposure to burning sun, or chilling wind, or pelting showers! But he is recompensed, when the grain springs up, and blossoms, and droops its heavy head; and, at last, cometh the time when he puts in the sickle, for the harvest is his own. A sincere, yearning desire for the spiritual good of our pupils will be a preservative against wearying in our work. Their souls are precious in the Lord's sight. If they be so with us, we shall not count our labour for them too much. Very gladly shall we spend ourselves, and be spent, for them.

This naturally brings me to the last matter on which I have to speak, namely, our—

III. ENCOURAGEMENTS. We have much to cheer us in our work; and we may be persuaded that there is no labour in the Lord, which is in vain. God never requires His servants to spend their strength for naught; and abundantly hath He blessed those who have ministered for Him in the Sunday School. Many, while watering there, have been also watered themselves. Many can testify that no other teaching of the young has been marked so visibly with God's approval as this. It is true, that such results are not in all instances equally apparent; for the great Agent in man's conversion is a "free" Spirit, (Ps. li. 12,) enfranchising in His influence and unrestricted in His operations, "dividing to every man severally

We have daily wants, of a three-fold nature*—the wants of the Soul, the wants of the Mind, and the wants of the Body; and for each we should seek a daily satisfying. Let us take them in their order:

1. Get daily bread for your Soul. Gather manna, each for himself; and let this blest employment be morning work. How pleasant is that doctrine which distils as the dew, and which enters into the soul with fertilising influence in the hush and stillness of each morning! How happy those seasons during which, ere this troublous world has burst in upon us, we hold communion with God! Restored by sleep, and not yet harassed by the distractions of life, we have a freshness of feeling which ought to be consecrated to Him. We are starting anew in existence, and we ought to commence it with the acknowledgment of the LORD, from whom that existence has been derived. The manna of old could be found only at a particular season, "when the dew that lay was gone up," and before "the sun waxed hot;" (Exodus xvi. 14, 21;) for, after this, it "melted." How much is lost when, through indolence or self-indulgence, we forget to seek the LORD early!

There lived in London two friends, who were both engaged in commercial pursuits, and who found every hour of the day fully occupied with the duties of their respective callings. Happily for themselves, they felt the value of true religion, and often had they

* That man has a three-fold being, and is in himself a mysterious trinity, may be inferred from 1 Thess. v. 23. See an interesting discussion of this subject by the Rev. Joseph Baylee, in the *Dublin University Magazine*, Vol. xv. pp. 505, 506, notes.

exchanged thoughts about the state of their souls. But one remarked that, while his friend was quite as much immersed in business as himself, he preserved a freshness of feeling, an unction and a fervour such as he had himself once known, but such as seemed to have passed from him for ever. He frankly told his friend these impressions. He deplored his own condition. He enquired how it was so different with his friend ; and he found that the well-spring of the other's spirituality was Early Devotion. The heart's feelings and affections in their first risings were each morning dedicated to God ; and the world had little power over them during the day. But with himself, it had been far different. Insensibly, he had shortened or postponed his waiting on God. Thoughts about earth had been allowed to occupy the mind on waking ; and, having made a lodgment, they securely entrenched themselves there for the day.

In the well-known "Morning Hymn," Bishop Ken teaches us to make use of a beautiful aspiration—

"Guard my first springs of thought and will,
And with Thyself my spirit fill !"

And if we be thus filled, we shall not covet the husks of this world. There will remain no appetite for them. David loved this early satisfying of his soul with God. "When I awake, I am still with Thee !" (Psalm cxxxix. 18,) is his happy exclamation. "I would ever awake with God," writes Bishop Hall, "my first thoughts are for Him, who hath made the night for rest, and the day for travail ; and as He gives, so he blesses both." But we have a

higher precedent than either. Of our Redeemer, we read in Mark i. 35 :

“ And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed.”

Make it, then, a matter of conscience, that you will early each day provide for your soul's necessities. When writing to a godson, the late J. Haldane Stewart* thus gently counselled him :

“ We advance in life by the same daily acts. Every morning we are washed, we are clothed, we are warmed, we are fed. Every day also we must apply to the fountain of the Redeemer's blood, clothe ourselves afresh in His righteousness, have our hearts warmed by His love shed abroad by the Holy Ghost, and our souls strengthened by that Bread of Life, of which He has said, ‘ My flesh is meat indeed, and my blood is drink indeed.’ Daily, then, approach your Saviour. Come nearer and nearer to Him.”

Instead of having the Soul languishing, while the Body may be flourishing, you will in this way be made strong for conflict, strong for victory ; because you will be strong in the Lord, and in the power of His might. You will resemble the “ young men,” to whom the Apostle John wrote—who had “ the Word of God abiding in them,” and who had “ overcome the Wicked One.”

How many starve their souls, while they pamper their bodies ! How many consider their souls sufficiently ministered to, if they supply them with food

* “ Memoir of the Life of the Rev. J. Haldane Stewart, M.A., late Rector of Limpsfield, Surrey.” By his Son, the Rev. David D. Stewart, M.A., Incumbent of Maidstone. London : Hatchard, 1856.

taken irregularly or imperfectly ! Yet the wants of our immortal spirits are as great and as frequent, as are those of our perishing bodies. If we would but systematically allot a portion of each day for the study of Holy Scripture and for prayer, we should become established, strengthened, and settled in the Divine Life. I exhort you, Young Men ! to think of your souls daily, and to feed them with their daily bread.

What can more abundantly evidence his being a man of God than our finding the illustrious Chalmers, in his hoar hairs, and in the fulness of his honours, employing himself in daily readings of Holy Scripture, making a special selection for the Sabbath ?

2. Get daily food for your Minds. Young Men's Associations are eminently calculated to develop the intellectual powers legitimately at a critical period of life. There is the excitement of example—there is the stimulus of competition ; and there is the guidance of Divine grace continually implored for the right direction of all things. How needful is such guidance at a time when the imagination is so strong, and the judgment is yet weak ! The Christian character of your Association gives it an inestimable value.

I would apply to the Intellect the very same rule, which I have already laid down for the Soul. Take each day as a thing by itself, and give to your minds their portion of meat in due season. There is no royal road to wisdom. Patience and perseverance alone can impart right knowledge. If you would

study aright, study with regularity—avoiding the evils, so abundant in the present day.

Our ancestors had few books, but they knew them well. They did not profess to have attained to that universal knowledge of which many readers of Penny Magazines plume themselves. And writers of those days were deep thinkers. It is almost impossible to take up one of our black-lettered volumes, and not find in it independent trains of thought. The individuality of the author is straightway discovered. We see that he is no copyist. Quaint or conceited though his style be, it is invested with interest, because the writer comes before us arrayed in unborrowed garments.

The tendency of our times is towards superficial knowledge; and every inducement is given to create and foster mental indolence. Helps are multiplied. Introductions to sciences, and abridgments of great authors are pressed upon the young Student from every side. Such compilations may be good in design; but, in very many instances, their effect on the mind is prejudicial. The intellect is so long kept in leading-strings, that eventually it ceases to desire independent action. Its powers are dwarfed. Its instincts are misled. The compendium, so much trusted to, is of necessity imperfect. Yet its deficiencies are accepted, as though they contained within their compass all that was needful to be known of that study, to which the treatise itself formed a mere introduction.

Daily reading is the safest, and in the end it is the

speediest. Take time with your book, and proceed regularly through it; and, whether you be engaged with a problem of Euclid, or a page of Homer, do not passingly glance a difficulty over. Dwell on your mental theme, until it rises up before you into the full light of perfect comprehension. May I recommend, as deserving your attention, Sir James Stephens' Lecture on "Desultory and Systematic Reading," delivered before the London Young Men's Christian Association, at Exeter Hall, November 15th, 1853? The title of the Lecture will sufficiently indicate its contents.

Avoid reading against time, and then "cramming" the mind. The best food can be rendered in this way indigestible. Give the mind its daily bread; but give it this daily bread as it needs it, and as it is able to take it in.

Avoid trash. I know of nothing more enervating than what is popularly called "light literature." Much that is in this way published is morally pernicious. The quality of food for the mind requires even greater attention than the quantity. You cannot strengthen your body with diet that contains in it debilitating properties or unwholesome ingredients. How can that mind be in a healthy state, that recruits itself continually with stimulants and narcotics?

By the unseen process of assimilation, commonly called "digestion," the daily food is for the most part converted into nutriment, which is conveyed by the blood into the whole system. The analogous operation of the mind is Meditation. Our intellec-

tual powers are strengthened, and their ability to appropriate any truth is augmented, proportionally with our giving leisure to the Mind to feed itself with the food we are giving it. When Jerome would give advice to his friend Rusticus on the study of Holy Scripture, he directs him to "meditate" on what he read ; for, said he, "*Masticat divinum pabulum Meditatio*," "Meditation masticates the divine food."

3. Of the Body and its daily need, it is not necessary that I should speak, save briefly. The house of clay proclaims its own requirements. Our danger often lies in caring over much for these corporeal wants ; and a word of counsel may not be out of season. Our blessed Lord taught us (as an old writer well remarks) to pray for "bread," because it is needed for our support ; but not for dainties, that would but minister to our lusts. This poor frail tenement, so soon to be dissolved in the churchyard's mould, should not engross our anxieties. It is but mockery to trick out in the tinsel of fashion what ere long shall be wrapped in the cerements of the sepulchre.

With some of you, my hearers, the case may be otherwise. Yours, perhaps, are questionings, "What shall we eat?" or, "What shall we drink?" or, "Wherewithal shall we be clothed?" Now, forecasting care is prohibited by God. The manna was sent to the Israelites day by day. To-day's want has been supplied. To-morrow, you may trust God, will bring no lack ; but will provide for the things of

itself. When Agur prayed, (Prov. xxx. 8,) "Feed me with food convenient for me!" he implied that he had daily hope in God, and placed daily dependence on God. He asked for "bread of his allowance," (*margin*,) the quantity God knew to be good for him, and which he might receive from God as his daily allowance.

Be content to live on God from day to day. Suffer Him to arrange all things for the morrow; and "Jehovah-jireh!" God will provide.

"Does each day upon its wing
Its allotted burden bring?
Load it not beside with sorrow,
Which belongeth to the morrow.
Strength is promised, strength is given,
When the heart by God is riven,
But foredate the day of woe,
And alone thou bear'st the blow!"



II. DAILY WORK.

TOIL is of God's appointment. In Eden there was no idleness. It was the duty of Adam, while yet in his innocency, to keep the garden wherein he was put. It was the sentence passed on him, after his fall, that he should till the ground out of which he was taken. In the sweat of his face, he should eat bread.

And so labour is the lot of all. The poor man spends his strength for the daily hire. The rich man toils also, though it be after a different fashion. The cares of this world and the responsibilities of high station are his burden : they bring with them their heavy pressure on his brain, and are often more exhausting than the severest physical exertion.

In the magnificent Psalm, the one hundreth and fourth, David sets before us two pictures, painted graphically. They are Night and Morning. Here is Night (verses 19-21) :—

“ He appointed the moon for seasons :
The sun knoweth his going down.
Thou makest darkness, and it is Night,
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.”

And here is the burst of Morning over the world,

and the changes brought about with it (verses 22 and 23) :—

“ The sun ariseth, they gather themselves together,
And lay them down in their dens :
Man goeth forth unto his work
And to his labour until the evening.”

Refreshed by sleep, he resumes his suspended employment. His work was broken off by the falling shadows of evening, and the sun's dawn calls him to duty again.

Carrying on the idea that has suggested this Lecture, I would speak of the Day's Work in connection with the Day itself, and as a thing regulated by the Day. Matthew Henry's observation is most just :—

“ Were we to reckon our lives by days, it would be a means to quicken us to do the work of every day in its day.”

Suffer this thought to enter into your minds, and to expand itself into its associated meditations. There is the Day, with its hours of light and activity ; and there is the Day's Work, calling you to enter worthily upon it ; and there are Voices, stimulating you to diligence—“ Work while it is day ! Whatsoever thy hand findeth to do, do it with thy might ! Not slothful in business ! Quit you like men : be strong ! ”

Dr. Cumming, in his Lecture on “ The Signs of the Times,” judiciously reminds us of the *INTENSITY* of Life now. Everywhere is manifested an activity approaching to restlessness. In every science new

discoveries are being made ; in every art new impulses are being felt ; in every employment new forces are being put forth. We cannot have laggards in Life's march now. Either they are left behind, and are forgotten ; or they are trodden down in the tramp of the great multitude. "Onward ! yet, Onward ! is the cry."

I do not say but that we are overdoing it. All this stir and bustle, all this tumult and noise, all this hardship and fatigue, are wearing out men before their time. But of this I shall speak presently.

Addressing, as I do to-night, an Association of young men, I feel that for such this part of my theme has an especial interest. Ye are our hope. Ye are our strength. Ye are soon to occupy our places. How much—for others, as well as yourselves—depends (under God) on *your* daily work !

Two precepts suggest themselves—

1. Do the work of every day in its day. And,
2. Do no more than one day's work in each day.
1. Of the evils of procrastination, who need speak?

If we are not to anticipate the morrow by anxious forethought, neither should we keep over for the morrow more than its appointed share of duty. Monday's work should not be made to devolve on Tuesday, then to be added to the share of toil which that day will have of its own ; else both days will be sacrificed, one at the shrine of indolence, and the other at that of weariness. Isolate each day. It is, in the language of Shakspeare—

"Rounded with a sleep."

It is a distinct portion of your existence, separated by an invisible barrier from its immediate predecessor and successor. Do not blend your days together in a heterogeneous mass. The calls of To-day should be met To-day. Openings are made, which perhaps To-morrow will see closed. Draw no bills on the future, but learn to meet present demands as they arise. Discipline your minds for prompt action.

Our gracious Sovereign sets her subjects a noble example. Every paper that is to be perused—every document requiring her signature—receives daily attention. No business is suffered to accumulate, yet nothing is done hurriedly. I think it was the German poet, Schiller, who chose a device than none could bear more worthily than our Queen. He had his signet-ring engraved with a representation of one of the planets, and around it the words, “WITHOUT HASTE, WITHOUT PAUSE,” to intimate regular, noiseless, and untiring discharge of daily duty.

2. But no more than one day's work in each day! All the tendency of our times is to over-toil. O, what fatal instances of labour, carried to excess, do not we see every day! The pale cheek, the fevered eye, the haggard countenance, the broken health that we meet continually, are painful evidences of this. With how many, has not their sun gone down while it was yet day! How prematurely our most laborious students pass away from us! The grave has but recently* closed upon one of them. He read in the

* This lecture, it will be remembered, was delivered in the year 1857.

rocks the secrets of creation, and brought forth thence lessons of wisdom to confute the gainsayer, and confirm Holy Writ. How mournful is his story! We see the Enthusiast, separating himself from his domestic circle, that he might devote himself with greater concentration of thought to his researches. We behold him denying himself fellowship with his own, and putting from him all such innocent joys, in order to complete within a given time his intended book. Night after night he toils; night after night his wakeful taper burns; night after night he is making progress. But his system cannot stand this fearful strain. He is filled with fears: he is haunted by phantoms. He arms himself with claymore and revolver; and they but suggest coming dangers. At last, the brain gives way; and, in a paroxysm of sleep-walking, Hugh Miller terminates his existence with his own hand.

Whence was this? He tried to crowd into one day the work of two or three. He succeeded in doing this for a while; but the reaction came, and with it—destruction.

I know full well how hard it is to estimate aright the extent of our powers, and to discover how far we may go with safety, and where we should pause. Often the Christian's strength is, to sit still. How condescending to human infirmity was the Saviour's injunction to His disciples, overborne by the crowd, (Mark vi. 31):

“Come ye yourselves apart into a desert place, and rest awhile!”

III. THE DAILY CROSS.

"IT is good for a man that he bear the yoke in his youth." The period when he needs it most is come. The ways of a world that lieth in wickedness are opening upon him. Life spreads itself before him, and he regards it as a fair domain prepared for his possession. He knows not, at least with full conviction, that—

"The trail of the serpent is over it all,"

until sin and sorrow reveal to him the woful truth.

But to guide him aright, and to train him for the skies, there is set before him a discipline of heaven. He who once directed the young ruler to sell all he possessed and, after this fashion, to become His follower, still enjoins on every young man to take up his cross, that he may be His disciple.

Here is vital Christianity. Here is found the turning-point, whereat Christ's servants and the men of this world, starting on branching ways, separate for ever. The Cross is the badge that distinguishes between them. The former have taken it up, bear it, and know its use; the latter have shrunk from its pressure, despise its requirements, and are ignorant of its blessings. In the hearts of the former, the crucified Jesus is enshrined: His yoke* comes with

* The ancient *jugum*, or yoke for oxen, was in the form of a cross, the transverse pole being that to which the necks of the animals were attached.

Him, and is easy to bear. But the others, who are yet in their sin, know Him not in His atoning office, and are unwilling to follow Him, bearing the cross. They think that they shall walk more lightly, because apparently unburdened. How little know they of real freedom !

As we enter by the strait gate, and go onward to Zion by the narrow way, the Cross meets us immediately. It confronts us in the path. Shall we consider it attentively, or shall we pass it by ? What saith the Lord ?

“ And He said to them all, ‘ If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me ! ’ ”

If I am to speak of all that a Day brings with it, and thus endeavour to show you the right value of time, I must dwell for a little while on this all-important matter—the Daily Cross.

Christianity is more than a word. To be a Christian is something beside bearing a certain distinguishing designation. There is a power in the Gospel, when accompanied by the Spirit, so mighty that it wholly changes the individual. He becomes a new creature. He finds new principles to influence him, new motives to guide him, new affections for him to cherish, new hopes to cheer him in his journey. In short, there is a new heart put within him ; and out of it come all the springs of action and all the issues of life.

And he is placed as a child of God and an heir of glory in God’s own school, to “ learn of Him.” This

teaching we call The Discipline of the Cross. We call it so ; because He, who came down from heaven to open for us the way again thither, suffered death on the Cross in our stead. He died for sin ; and He calls His people to die unto sin. The preaching of the Cross is to many a stumbling-block, and to more foolishness. Its duties are deemed hard sayings, and men will not hear them. In its unflinching opposition to unholiness, to all self-pleasing, to human pride and human merit, it gives to many what Paul denominates, (Gal. v. 11,) "the offence of the Cross." Thus, men who would take to themselves the promised blessings of the Gospel will not deny themselves, that they may obey its precepts. They will company with Jesus when all is easy and smooth ; but when harder things are enjoined, they resemble those of old, (John vi. 66,) who went back, and walked no more with Him.

Very solemnly doth the great Apostle of the Gentiles—our Apostle, therefore—remind us of the time, when we were first brought under this discipline. Writing to the Romans, (vi. 3,) he thus expostulated. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" Thus began the covenant. Here commenced the initiation. Christ on the cross is the spectacle of Sin condemned, crucified, and killed—I need not say to you, who believe it—and of Sin atoned for. Our dedication to Him in baptism brought with it the stipulation that a mortifying work would be wrought

in us—that we would not love sin, nor serve sin, but that we would indeed die unto sin.

Were that baptismal covenant faithfully carried out, and we conformed to Christ's image, being planted together in the likeness of His death, we should rejoice evermore in submitting ourselves to the hallowed discipline of the Cross. To be crucified with Christ, and yet to live, would be our chiefest joy. To put off the Old Man, with his deeds, would be esteemed our happy privilege. All thoughts, all wishes that were opposed to God, we should regard with loathing. Casting down imaginations and every high thing that exalteth itself against the knowledge of God, we would bring every thought into captivity to the obedience of Christ.

A hallowed antagonism to the world, the flesh, and the devil, with the consequent mortifying of sin in his members, must be the daily employment of every believer. His life is a warfare upon earth, (Job vii. 1, *margin*.) It is not a season of false security. The enemies of his soul are untiring in their assaults. Unwearied, therefore, must be the character of his own resistance. It were vain first to conquer, and then to yield in dastardly submission. No! he must go on, enduring hardness; and what, though the struggle be hard, the victory is sure. He will be made finally more than conqueror, through Christ who loved him.

Beneath the Cross he fights. Yea, he has learned to "take up his cross"—not a cross of his own making; not the discipline, light or heavy, that he

would lay upon himself, but that which his God hath given him to bear, proceeding from a Divine hand, and not of his own procuring.

His own cross, too—that, of an individual—that, which affects him singly, and as one out of the world. He will seek to deny every evil passion, every unholy motion, every unruly thought. His Old Man—he thankfully remembers—was crucified with Christ, that the body of sin might be destroyed, that henceforth he should not serve sin.

His daily cross—for thus is his sanctification progressively effected by the Holy Spirit. And, as the work is carried on, God's image is seen more and more reflected in his soul, like as the tarnished mirror is gradually restored to its original lustre.

We call upon you, Young Men! daily to submit yourselves to Christ, and daily to exhibit your conformity to Him. All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life spread themselves before you. They will come at times arrayed in robes of brightness, as though they were angels of light, and will bring with them allurements and attractions, from which the grace of God can alone shield your souls. But this grace, that bringeth salvation, will teach you to deny them. Yours are bright dreams, not yet known to be illusions; yours are hopes, unchequered with disappointments; yours are joys, not dashed with bitterness; yours is strength, in all its rich abundance. Bless God for the segifts! Learn to praise

the Giver. Seek Him, and He will be found of you. This is a momentous period of your history. You need special help, which you can obtain by special prayer. You need daily self-denial, that you may take up your cross and follow Christ.



IV. DAILY PROGRESS.

LIFE has been full often likened to a journey, commencing with the cradle and closing with the grave. As the pilgrim to Immortality passes onward, he encounters many vicissitudes. Varied scenes flit before him. Sunshine and shadow chequer his path. The way itself at times is rough and stony, and at other times easy and smooth. For a portion of the travel, he is gladdened by the presence of loving companions ; then again they leave him, and he has to proceed alone. Often the journey is quickly gotten over, and the goal is suddenly attained : at other times the travel is tedious, and full weary is the way. But all alike, whatsoever be the journey's character, it is at last completed ; and the end is—Eternity.

Now, if we may speak of our life under this figure, we shall see that we make each day, as it were, a day's journey onward. What should we learn from this ?—PROGRESS.

If to-day we are no better than we were this day last year, no wiser, no holier, we have passed over so much of our journey in vain. If, in the interval, we have not served God and ministered to our fellow-man—if we have not rightly used our talents, and improved ourselves—we are worse than if we had not lived. Time is wasted. Opportunities are gone.

The travel will be soon over ; and we are not a whit the more ready to appear before the King of kings, into whose presence we shall be speedily ushered.

“ *Perdidi diem !* ” — “ I have lost a day ! ” — was the exclamation of the Roman emperor, when he found that he had not beneficially employed it for his people. Shall the Christian grieve less over such a waste ? And we *are* losing our days, when we allow them to slip through our hands unheeded—when we use them not for higher attainments, both in soul and mind.

Be our watchword “ **ONWARD !** ” interpreted in the language of Paul, “ Not as though I had attained. I count not myself to have apprehended. Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark.” We know nothing, as we shall yet know. Sir Isaac Newton, when near his latter end, said, That he would compare himself to a child who had been amusing himself with the pebbles of the sea-shore, while the vast ocean of Knowledge lay untracked before him. I am speaking, I trust, to those for whom it may please God to reserve many years of being. But for the longest-lived there will be quite enough to do ; and for the keenest-witted there will be depths of wisdom ever remaining to be explored. Only try to advance day by day. Only endeavour that To-day teach you something beyond that Yesterday did, and seek that To-morrow *may* reveal to you something yet higher. Take care of the days, and the years will take care of themselves.

Cultivate knowledge and usefulness day by day increasingly.

Make your Association one of fellow-helpers, in which the only rivalry will be the hallowed one of strengthening one another's hands, and of provoking to love and to good works.

And if I speak of Progress, how long might I dilate on the happiness of growing in grace and in the knowledge of our Lord and Saviour Jesus Christ ! What increase have we not all to make in acquainting ourselves with Him, whom to know is life eternal ! What discoveries shall not yet be ours, as we scan the length, and breadth, the depth and height of His love ! How much have we not all to grow ere we reach, in anywise, the measure of the stature of the fulness of Christ ! Be this progress yours, that daily you may know the Lord more, and may daily serve Him with increased devotedness.

I shall not, lest I weary you, detain you longer ; though many thoughts, suggested by my theme, are pressing for utterance. I may in conclusion only remind you, that my purpose has been to set before you the value of Days. By this measure our Creator has meted out our lives ; and, for all the vicissitudes that may become our own in their progress, He has given one comprehensive promise, "As thy days, so shall thy strength be." The day's want, the day's work, the day's weariness, shall all be met with the day's supply of grace and consolation. Our God would

not have us to fear or to be dismayed. He will be with us, and will strengthen us; yea, He will help us; yea, He will uphold us with the right hand of His righteousness.

I conclude in the words of good Bishop Hall, "Every day is a little life; and our whole is but a day repeated. Whence it is, that old Jacob numbers his life by days, and Moses desires to be taught this point of holy arithmetic to number not his years, but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare mispend it, desperate."



The Bible is a Nation's Wisdom.

“Behold ! I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them : for this is your wisdom and understanding in the sight of the nations, which shall hear all these statutes. and say—

“ ‘ Surely this great nation is a wise and understanding people ! ’

“ For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon Him for ? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day ? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life ; but teach them thy sons, and thy sons’ sons ! ”

DEUTERONOMY iv. 5-9.

IV.

THE BIBLE IS A NATION'S WISDOM.

[A Sermon, preached in behalf of the Irish Church Education Society.]

PARTING words are generally impressive words. When friends must separate, the natural impulse of affection will unite with the last pressure of the hand some word of counsel or farewell blessing, to be remembered in future days. And, when the last parting of all is to be undergone at the hour of death, we find the wishes of expiring nature spoken in awful solemnity, and ever after esteemed as sacred things by the survivors. Something of this kind we have here presented to us. In this, the last of the books of the Pentateuch, Moses delivered to the people of Israel his parting counsels. He was now about to leave them. He had been in the wilderness their God-sent guide; but he was to be withdrawn from them in the flesh, ere they entered the land of promise, because of his own failure of faith at Meribah. (Numbers xx. 7-13.) "I must die," he said pathetically at another time, "I must

die in this land. I must not go over Jordan; but ye shall go over Jordan, and possess that good land." And, knowing that the time of his departure was at hand, like an anxious father, he employs his last days in laying before them his last wishes. He informs the new generation, grown into maturity during the forty years of wandering, and now to be brought into Canaan, of all God's dealings with their fathers. He repeats the narrative of the national deliverance from Egypt, and tells them how Israel was brought out by a strong hand and a mighty arm. He describes the pursuit of Pharaoh, with his men of war, and their success in overtaking the fugitives. He shows how the people were hemmed-in among the mountains, with the sea before them, their foes behind, and they themselves seemingly destitute of any means of escape. And then he speaks of their miraculous deliverance, of the Lord's drying up the waters of the great deep, and His making the depths of the sea the way for the ransomed to pass over.

He further declares to them that, notwithstanding this wonderful exhibition of love, their fathers were a sinful and rebellious generation—full of murmurings and disputings—opposing their covenant-making God continually, and drawing down upon them His heavy wrath, insomuch that their carcases fell in the wilderness. And he cautions them (the children) against treading in their parents' steps, if they would not participate in their parents' punishment. He sets before them life and good, death and evil, God's blessing or God's wrath, according as they were

willing to obey His voice or not : warning them that, despite the favours they had obtained in being preserved alive while others had perished, should they corrupt themselves and depart from the Lord their God, they should soon utterly perish from off the land whereunto they were going over Jordan to possess it.

And not only does their great legislator give them these impressive exhortations ; but, foreseeing (for God was pleased to reveal it unto him, Deut. xxxi. 16) that their deceitful hearts *would* turn aside, he utters the plainest predictions of the judgments that have since overtaken them. He speaks of there coming from far a nation of a fierce countenance, whose language they should not understand, and swift as the eagle flieth, who would not regard the person of the old, nor show favour to the young—of, in short, the Roman armies, that would besiege them in all their gates; and, as they themselves unconsciously asserted, would “take away their place and nation.” He describes, also, what we behold in our own day, and know to be true—the Lord’s scattering them among all people, from the one end of the earth even to the other. He predicts their finding no ease nor rest for the sole of their feet; their having a trembling heart, and pricking of the eyes, and sorrow of mind; their fearing night and day, and having no assurance of life. And, in the midst of all this calamity, he prophesies a day, yet future, when Israel shall seek the Lord, and be found of Him—when the Lord will turn her captivity, and

bring her again from all nations, whither He had scattered her :—

“ If any of thine,” spake Moses, (Deut. xxx. 4, 5, 8,) “ be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will He fetch thee : And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it ; and He will do thee good, and multiply thee above thy fathers. . . . And thou shalt return and obey the voice of the LORD, and do all His commandments which I command thee this day.”

We see, then, that Israel's safety was identified with her adherence to pure and undefiled religion. At the time when the nations of the earth beside were in darkness, she was made the depository of the knowledge of the true and living God. Jehovah's statutes were committed to her keeping ; and in them were found her “ wisdom and understanding.” She profited much every way in her covenant with God ; but chiefly in her possession of the divine oracles, (Romans iii. 1, 2,) which at once instructed and exalted her children. So long as she observed this national compact, she was raised to the highest eminence of honour : God was with her, and abundantly did He bless her. When, however, she forfeited her high trust, she was brought low ; for, so soon as the Word of God had become of “ none effect,” the knowledge of God was obscured, and with national blindness came political ruin. The Jewish people, having vitiated the whole tenour of God's commandments by their traditions, could not recognise Him of whom Moses in the law and the prophets did write—Jesus of Nazareth, the son of Joseph. He

came unto His own ; and His own received him not. The plainest promises of a Messiah, who was first to visit the world in great humility, and was afterwards to be exalted to the right hand of the Majesty on high, were set aside or disbelieved. "Had ye believed Moses," spake He to them in rebuke, "ye would have believed Me; for he wrote of Me." The testimony of Jesus, we know to be the spirit of prophecy ; but it was not so with this infatuated people. They filled up the measure of their fathers. They rejected the counsel of God against themselves. They put the Son of God to open shame ; and, with wicked hands, they crucified and slew Him. And their destruction followed. That generation did not pass away, until all the denounced woes were fulfilled. Of their beautiful temple not one stone was left upon another, which was not cast down. The city was made to sit solitary, that was full of people. Its inhabitants either fell by the edge of the sword, or were led away captive into all nations. And ever since, God has had no "peculiar people," in the strict use of the saying. The middle wall of partition between the courts of Israel and of the Gentiles being broken down, all nations are now admitted to the near worship of the Almighty. The Gospel's sound is gone out through all the earth, and its words to the end of the world. Everywhere doth God now command all men to repent ; and, in the progress of missionary exertion—in the far and wide circulation of the Scriptures—we may behold the dawning of that bright day, when the heathen shall be given to Jesus

for His inheritance, and the utmost parts of the earth for His possession—when all kings shall fall down before Him, and all nations shall do Him service.

While things are really so, and while we cannot admit the idea of a peculiar people in the sense in which Israel was, still it is impossible for those, who confess that “the Lord is King,” and that He is “the Judge of all the earth,” to doubt that as, with individuals so with nations, a high measure of divine favour involves of necessity a proportionate degree of national responsibility. It seems irrational to admit God’s superintending providence, and to shut out of view His administration of justice. How can we speak of One who is above all, and through all, and in us all, and yet hesitate to believe His discriminative apportioning of good and evil, according to the standard laid down by Himself, “Them that honour Me, I will honour ; and they that despise Me, shall be lightly esteemed.” Righteousness will exalt a nation assuredly, as well as sin become a reproach to any people. The knowledge of God, as imparted to us in His Word, will indeed make a nation to be wise and understanding. Ignorance of Him, or renunciation of Him after He is known, will, without doubt, degrade a people’s character, and cause the anger of God to be poured on their unhappy land.

Must I call up before you proofs of this ; or is it necessary to adduce an array of facts, which not only have occurred in times gone by, but are continually *happening* in our own ? You have only to place in

contrast a heathen and a Christian country in their social conditions, that you may know how much a nation may be either debased or exalted. Man is susceptible of either extreme; and in degradation he can be brought even lower than the brutes that perish. His intellect can raise him to heights of excelling glory. His passions can sink him beneath the meanest of creatures; and in the dark places of the earth, they hold terrible sway. If I sought to satisfy you that this world and its inhabitants are not forgotten of God, I should only unfold the page of history, which is nothing but the Divine government of the nations until the times be fulfilled. We find therein the most unequivocal tokens of an Almighty hand ordering and controlling all things in despite of the threatenings of the mighty men of the earth. Kings may stand up, and rulers take counsel together; but, if it be in opposition to Jehovah's counsels, He that dwelleth in the heavens shall laugh, and the Lord shall have them in derision. We read not alone of national prosperity, but likewise of national judgments, whereby God proclaims His power as He did of old, (Deut. xxxii. 39, 40): "See now," He seems to say at such times, "that I, even I, am He, and there is no God with Me: I kill, and I make alive; I wound and I heal: neither is there any that can deliver out of My hand. For I lift up my hand to heaven, and say, 'I live for ever!'" We know that God has said in His wrath to a wicked nation, "Sword! go through the land," and that anarchy and bloodshed have straightway risen in reply; or,

that He has poured out His fury in a pestilence, and has cut off man and beast ; or, that He has broken the staff of bread, and sent famine for punishment—alike, in these various ways, indicating His righteous government, and proving that there is a God to judge the earth.

Holding these feelings, we shall be brought to acknowledge that as, nationally, we have high privileges so, likewise, in God's sight, we have great responsibilities. Without adopting the somewhat presumptuous notion, that Britain seems to occupy in the history of the Present the position of Judæa in the history of the Past, we must confess that her accountability is great, inasmuch as the Almighty has very visibly conferred upon her special tokens of His favour. From being a mere isle of barbarians, as she was at the Saviour's birth, He has raised her to a pre-eminence. Her influence is felt in every known land. Her unparalleled colonial possessions give her subjects in every zone. Yet higher than this worldly fame is the dignity wherewith God has invested her, in committing to her the custody of His holy Word. We take pride in the achievements of our armies. We glory in the defence, afforded by our navies. But, mightier than human protection, is the "wall of fire" wherewith Jehovah encircles those that believe in Him : nor can we read our own history without finding that, on many an occasion hitherto, His own right hand and His holy arm have protected England. In her possession of the book of life, she has risen to that high place which she

now occupies; and to her we may fitly apply the text, "Surely, this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

We shall now proceed to consider more immediately the dignity which the Jewish legislator plainly assigns to the national possession of the Word of truth. He could affirm, "Behold! I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it;" and he could hold out further rich encouragement to walk in the way of obedience, "Keep, therefore, and do them: for this is your wisdom and your understanding in the sight of the nations." The glory of Israel was Jehovah's presence with them. There was no nation, that had God so nigh unto them. In their journeys through the wilderness, He was visibly present in the pillar of cloud by day, and of fire by night. In Moriah's lovely fane, the holy of holies was filled with His glory, indicative of His special abode with them. There, in that house made with hands, He met the high-priest on the great day of atonement, and accepted the offerings made for the sins of the people—types of the sacrifice of His Divine Son, without shedding of whose blood there is no remission. And when Jehovah departed from Israel, its safe-

guard was withdrawn. The enemy made Jerusalem, hitherto impregnable, a heap of stones. They burned the holy house with fire ; and took away the battlements, for they were not the Lord's.

Privilege and duty still go hand in hand. The Book of the covenant, if rightly received by any nation, will confer on that nation special blessings. It will bring the people into a covenant-relationship with God. His providence will be acknowledged ; and His presence will be vouchsafed to them. "Them that honour Him, He will honour." How wonderfully is this seen in England's history for the last three centuries ! At the period of the Reformation our nation received, in trust, the Holy Scriptures. In their possession and use, blessings innumerable have come to us. There has been national safety assured to us, in the midst of imminent perils. Almost within our own recollection, when Continental Europe was devastated and overthrown, our island-soil was sacred ground. Our homes were safe. Our altars were unharmed ; for Jehovah's protecting wings were spread around us. But more than this, there has been brought to us elevation of the national character. Religion has extended itself in renewed vitality ; and this great nation has become a wise and understanding people. I do not seek to palliate our multitudinous sins. I believe and I tremble, in believing—that over and over again have we, by our national acts, in our households and by our particular transgressions, done sufficient to bring down every just judgment of God upon

heads. I know that, too often, we walk in the ways of our hearts, and in the sight of our eyes, and forget that for these things God will bring us into judgment. I see that those evil deeds, which are manifestly "the works of the flesh" abound—hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; not to speak of other and equally heinous sins. I find, moreover, that the tendency of the present day is in that direction, against which we are cautioned in the text—a tendency to forget the Past, to close our eyes upon the mercies God has given us, and to undo, so far as we can, all the means whereby they were procured.

Still—even now—Britain I do believe to be the stronghold of pure, because Scriptural, religion. The Bible is not yet dethroned from the affection of her people; and, for this reason, the basis of the national character is yet sound. But, in the melancholy contrast, stands forth the degradation of the Irish people; because from them the priests of Rome have taken away the key of knowledge, and the Word of the living God is here a forbidden volume. Mark the result! Strange rites are here. Prayer is offered, not to the Father, Son, and Holy Spirit, but to a goddess, who is represented as being more willing, if not more powerful, to hear—the Virgin Mary. Pilgrimages and penances are enjoined; reversing the Scriptures, which would have us to rend our hearts, and not our garments. The adoration of dead men's bones, under the name of

“relics,” is common. Instead of the fountain opened for sin and for uncleanness, even the blood of Jesus Christ, which cleanseth from all sin, the fiction of a future state of remedial punishment, called Purgatory, is universally credited. Holy wells, holy water, holy candles, are deemed efficacious in delivering from evil, instead of the sure protection of Jehovah, which will attend holiness of life. But I do not now dwell on these things so much in their nature as in their effect. I see plainly, where the Scriptures are not given to a people, that the people assuredly fall into ignorance and superstition: they turn away their ears from the truth, and they are turned unto fables. The poor and uninstructed lapse into the most childish credulity; the more intelligent fall away into miserable infidelity; and so many as will retain their religious belief are ground down by a spiritual despotism, of which every Popish land manifests abundant evidences. Social disorganization, more or less, must be looked for, with wild resistance to all constituted authority. We have nominally a united empire, of which we are all fellow-inhabitants, beneath the same sovereign and governed by the same laws: yet no two countries, in their inner life, are more unlike, than the sister-land and our own. Peace and quietness are not here, because the law of God is not esteemed the paramount law of all; and our countrymen, lacking this guide, are through the ignorance that is in them a prey to every delusion. I need not to tell you that, wherever the Bible has been received, there a light has been kindled, burning and shining

in the midst of the darkness of Erin ; and that here, as in every other land, the wisdom of the people has been found in their possessing the lively oracles of God.

* * * * *

The Irish Church Education Society adopts for its foundation-principles the assurance of my text, that the Holy Scriptures will make us "a wise and understanding people ;" and it obeys the command to "teach them our sons and our sons' sons." In taking the young under its guidance, it sees that they have not only bodies which must be fed and clothed, or minds to be improved or expanded, but souls—immortal souls, for which Jesus died. It views man, as he truly is, a creature of two worlds, the relative importance of which it decides along with Paul, when he said, (2 Cor. iv. 18,) "We look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal." When, likewise, it finds that Holy Scripture can make "wise unto salvation," and reads the plain command of the Almighty to "seek out the book of the Lord, and read," it dare not but require that its youthful charge shall "search the Scriptures;" for, wherewithal shall the young cleanse their way save by taking heed thereto, according to God's Word ?

Indeed, nothing appears more self-evident than this truth, that the Lord of heaven and earth has not left it a matter of choice, but of absolute require-

ment, that we acquaint ourselves with Him, as He has been pleased to reveal Himself in His written Word. He has not left this study of His character an open question, to be decided by the caprice of a parent or the will of a religious teacher ; but repeatedly hath he made it the subject of a positive command. His divine voice speaks to us (Deut. vi. 6, 7) on this wise:—

“ These words, which I command thee this day, shall be in thine heart : and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

If, then, I would commend to your best help our Church Education Society, it is on the ground that she has been ever faithful to her high prerogative, and that because she has been faithful and intends to continue faithful, she has been discountenanced and left without aid by the government of our land.

In these perilous times, when there is so much temptation to both clergy and laity to go astray, it is happy for us that we can hear a word behind us saying, “ This is the way, walk ye in it,” when we would turn to the right hand or turn to the left. It is happy for us that in this way “ the way-faring men, though fools,” shall not err ; and that what God has seen fit to hide from the (so-called) wise and prudent, He has revealed in the Scriptures unto babes. The believer has, therefore, but to proclaim himself on the Lord’s side in this matter ; for alternative there is none. The truth of God, the unde—

filed truth, is alone to be found in the Word of God. We may not add to these things ; we may not take from them ; but, receiving them as a sure word of prophecy, we shall do well in taking heed unto them, until the day dawn and the day-star arise in our hearts.

But the solemn enquiry I would, in all love, suggest, is this, Shall we alone tread the way of safety ? Shall we take the word of life, and selfishly enjoy it, while we exclude from its blessings the perishing young children of our country ? In the mysterious providence of God, our schools and our teachers are thrown wholly on ourselves. He has charged us with maintaining the supremacy in teaching of His own Sacred Volume ; and shall we falsify that trust ? Every help which the State was wont to bestow—every Parliamentary pecuniary aid—has been withdrawn from us ; and with a ten-fold liberal hand, they have been showered down upon a rival system, whose basis is the non-essentiality of religious instruction. And now we stand alone ; yet not so ! The Lord of Hosts is with us, and the God of Jacob is our refuge.

We come before you, seeking that in the face of these difficulties, the Word of God may have free course and be glorified. Believing that, if our children were taught of God, great would be their peace alike in this world and in the future one, we ask you to aid us in imparting to them this divine knowledge. The time is short. The sands in the glass are fast running out with them and with us all. And if we

truly feel that there is an eternal world, upon which we enter when this world has closed upon our view—that after death cometh the judgment—we cannot be content that they should die, and no man care for their souls. The schools which we have now ourselves to maintain (blessed be God for the wondrous privilege!) point them to Him who is the Way, and the Truth, and the Life; and tell them of that better world, where the redeemed rest not day and night in their praise of the Lamb, who loved them and washed them from their sins in His blood.

While I claim for the holy Word of God the primary position in all education, I may not omit allusion to our secular teaching, about which we are deeply anxious. We do not undervalue human learning. We admit its needfulness; though we dare not place it in the stead of the one thing needful. We acknowledge very heartily its advantages; and we seek with care and diligence that the children of our schools shall not lack it. And, without boasting, we can claim for our Education Society the fullest success in each department of such instruction. True, we have many obstacles; but the Lord has borne, and will yet bear, us over them all. The system of the National Board, which is maintained in rivalry with us, is, we admit, almost perfect in this respect. Every apparatus, which ingenuity can devise, is theirs; and the most lavish means of procuring every necessary are put into their hands by a favouring government. There are model-schools and training-schools; and man's wit has been tasked for

the happiest mode of imparting knowledge. Here is a powerful antagonism indeed ; yet has it been overruled for good. It has stimulated our Society to new exertions. It has produced more diligence among our clergy. It has added learning to our teachers. It has, finally, bestowed upon the young persons a reflex blessing ; for they now participate in the advantages of an improved scheme of education.

I do not say too much, when I state that we are not ashamed of comparison even on this head. We do not fear enquiry ; and we rejoice in knowing that our young people leave our schools fully qualified for their duties in that state of life, to which God has called them. The ordinary branches of human learning have been set before them with clearness and precision ; and the general progress which has been made, is most encouraging.

Yet these are not our recommendations. As for all such knowledge, it shall vanish away. When the breath of man goeth forth, he shall turn again to his earth ; and then all his thoughts perish. But the wisdom which the Holy Ghost teacheth (and the Spirit teacheth through the word) is enduring and eternal. The knowledge of the Redeemer's love shall subsist, when the earth and the works that are therein are burned up. The impressions which the human soul receive from the Gospel cannot pass away ; but will continue for ever. For this is life eternal—to know Him, who is the only true God, and Jesus Christ whom He hath sent. We are

striving that our children may remember their Creator in the days of their youth; and we feel that we cannot do this, save by imparting to them a knowledge of the Holy Scriptures. It is written (Proverbs ii. 1-6):—

“My son! if Thou wilt receive my words,
And hide my commandments with thee;
So that thou incline thine ear unto wisdom,
And apply thine heart to understanding;
Yea, if thou criest after knowledge,
And liftest up thy voice for understanding;
If thou seekest her as silver,
And searchest for her as for hid treasures;
Then shalt thou understand the fear of the LORD,
And find the knowledge of God.
For the LORD giveth wisdom:
Out of His mouth cometh knowledge and understanding.”

We ask you, therefore, as yourselves possessing these words and commandments of God, to communicate them to the young, who so truly need them. As Protestants, you possess the open Bible, wherein you can meditate day and night, no man making you afraid. We ask you to assist in holding out this lamp of life to others. We ask you to cast in, some out of abundance and others out of want, unto the offerings of God. Give, and it shall be given unto you! I know that the Lord can make His people willing in the day of His power; and I therefore pray that He may incline you to give with willing and cheerful hearts. I know, besides, the momentous truth—that what the Lord gave He can also take away, when He sees we are unworthy of its longer possession. I believe that the dishonest servant is in all justice put out of his stewardship,

which God will give to another who will employ it to His praise. Talents, abused or neglected, are perverted blessings, and must pass from the hands of those who refuse to honour with them their great and bountiful Benefactor.

I would move you also on the score of pity. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, "Depart in peace; be ye warmed and filled!" notwithstanding ye give them not those things which are needful to the body; what doth it profit? It is but a mockery of compassion, torturing them and increasing their woes. If these things be true so far as temporal wants are concerned, how much more so in respect of spiritual necessities! Here our brothers and sisters are in want—in want of counsel and guidance, in want of that upward training, which will save their souls; and if we shut up our compassion from them, how can we say that the love of God is in us? We may be satisfied that it is right they should be brought up in the nurture and admonition of the Lord; but it is not sufficient to say, "Let this be done!" unless we see that it is done for them. Yes, dear friends! as religion to be profitable must be a personal thing, so doth God require of us here our individual help. We cannot set aside the responsibility. In our respective stations, and according to our respective powers, let us work while it is day: the night is coming when no man can work. If we value our own mercies, let us seek that others share them with us. If we believe the testimony of God, (1 Peter ii. 2,)

"the sincere milk of the Word" is the fittest food for babes, let us richly supply them that they may grow thereby. When Andrew, the first-called Apostle, had seen the Lord, he kept not to himself the joyful news, but straightway searched for his brother Simon, saying, "We have found the Messias!" and he brought his kinsman to Jesus. So be it with ourselves. Let us bring these young lambs to the great Shepherd of the sheep, ere the destroyer reach them. Before the sins and the sorrows of the world be theirs, let us suffer the young children to come unto Him, and forbid them not, for of such is the kingdom of heaven.

Finally, if the occasion be an urgent one—if the duty be plain—if the promises of God be sufficient for you, then give as ye are disposed each in his heart. Give cheerfully; for God loveth a cheerful giver. Give freely, so many of you as have freely received; for of you it is written, (2 Cor. ix. 6,) "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." God is your guarantee that it shall not be to your loss. He will pay you it again; and pay you in mercies higher than ye can ask or think. The liberal soul shall be made fat; and he that watereth shall be watered also himself.



What the Church's Divisions Teach Us.

"GOD, who is the fountain of good, did choose rather to bring good out of evil, than not to suffer evil to be. Not only because variety of accidents and natures do better entertain our affections and move our spirits who are transported and suffer great impressions by a circumstance, by the very opposition and accidental lustre and eminency of contraries. But also that the glory of the divine providence, in turning the nature of things into the designs of God, might be illustrious, and that [such arrangement] may in a mixed condition have more observation, and after our danger and labour we may obtain a greater reward."

JEREMY TAYLOR.

V.

WHAT THE CHURCH'S DIVISIONS TEACH US.

[A Paper read at the Cork Clerical Meeting.]



OUR Ideal of the Church is symmetrical beauty. We think that she should resemble her Master's robe, and be of one piece without a seam. We find her, in her earthly condition, very unlike this. She is rent asunder by the hands of her own children.

"It must needs be," spake the Lord, (Matt. xviii. 7,) "that offences come." And His Apostle bore like testimony. (1 Cor. xi. 19.) "There must be also," wrote St. Paul to certain Christians of his day, "heresies among you." Not that these sorrows of the Church are directly of divine sending; nor are they to be regarded as expressive of her Lord's holy will concerning her. He is the author of peace and lover of concord. He would have His people to love as brethren; to dwell together in unity; and to be of the same mind one toward another. All men (He instructed them) would know them to be His disciples by their mutual love. For their unity, He specially supplicated in His great intercessory prayer,

ere He passed into Gethsemane. To His Father He committed Himself and His Apostles; and He then, on this wise, remembered the Church of the future—

“Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent me!”

Here is concord so perfect, that it is compared to the Divine Unity; so hallowed, that it is founded upon fellowship with the Father and His only begotten Son; and so patent, that, when really established, it testifies to the world of the divine mission of Jesus.

Whence, then, are the Church's pregnant evils—her divisions? They are traceable to many and diverse sources. Commonly, they proceed from—

I. Love of Novelty. The desire of some professors of Christianity is, Athenian-like, to tell or to hear some new thing. Old truths, in their minds, resemble old tales, and are trite or thread-bare. The old paths, trodden for years by their forefathers and themselves, look tiresome. The old voices of accustomed pastors and teachers sound monotonous. There are sheep, of whom it was said, (John x. 5,) “A stranger will they not follow, but will flee from him; for they know not the voice of strangers!” And there are wandering sheep, of whom it may be affirmed—yea! who affirm it of themselves—that a stranger they **WILL** follow; for that the mien and manner, the voice and message, of a stranger are *attractive* to them—simply because he is a stranger—

Another source of divisions will be found in—

II. Impatience of Control. There are hearts, that fret under the bare semblance of jurisdiction; and “despise government,” simply because it is government. They are “their own,” they consider, and they ask “Who is lord over them?” The gentlest rule is odious to such. Authority, though of God’s appointment, is contemptuously disavowed by them. A republicanism, which they would not allow in the political world, is required to exist in consecrated things; nor perceive they the spiritual evils of every man’s doing that which is good in his own eyes.

Divisions also come from—

III. Vanity and Ambition. Some Diotrephes loves to have the pre-eminence; and he, therefore, separates himself from the brethren. He calls himself “the temple of the Lord,” and unchurches those who were in Christ before him. Higher spirituality may be ostensibly aimed at; while the inner impulse is to find or found a body of Christians, over whom the ambitious heart may exercise dominion.

Other causes might be assigned, but these are sufficient in this place. Such may not resemble one another, nor bring with them the like amount of evil; but whatever be their nature, the Church is the sufferer. Her peace is broken; her strength is divided; and her usefulness is impaired.

These are trials, grievous and afflictive; yet, like other sorrows, they may be sanctified. The rod has a voice, if we will but hear it and Who hath appointed it. And what saith it? It tells us that,

through manifold imperfections, we must keep our heads low in the dust. It bids us remember the Church's present estate, that she is militant here in earth. It warns us against cherishing high thoughts concerning the present dispensation, which is purely interregal. It exhorts us to see that we assuredly belong to the Church of the First-born, who are written in heaven—the glorious Church that shall have no spot, or wrinkle, or any such thing, but which (when presented by the Lord to Himself) shall be holy and without blemish.

It reminds us, also, that "evils," if permitted of the Lord—and none can come to the Church without His permission—are suffered to arise, only that "good" may be educed from them. They can be changed into blessings. Out of the eater may come forth meat, and out of the strong sweetness. Divisions commonly proceed from human pride; but this is not always their original. Like the pains of our mortal body, they indicate at times some latent malady, requiring attention and skilful treatment. Often are they to be taken as exponents of substantial wrongs—as desires, earnest though irregular, to provide for things left undone, which ought to be done; or as protests against things done, which ought not to have been done in the Church. They are permitted to come, in order that the lessons they teach may be taken to heart, so that professors of Christianity may be tested—"that they which are approved may be made manifest," and the Church may be purified and made white.

Let me proceed to show this briefly. It will not do to generalise. I must choose some vantage ground, if I would take an effective survey of my theme; and none can censure me, if I find this stand-point in our beloved Irish Church. If I will stand upon my watch, and set me upon the tower, let it be our own beleaguered Zion. My befitting post of duty shall be upon her walls. Here I take up a rightful position; and hence I can look around me on all sides. If I see many against her, that ought to be on her side, I can detect their operations, and note in what manner they are marshalled against her. If I say that they have deep designs, let me also be assured that there are deep reasons for all their doings.

It is a remarkable circumstance connected with the Church of Ireland that, in every period of her history, when she neglected any fundamental doctrine, or ignored any prominent duty, Separatists have arisen—to take up that duty or doctrine, and to press its acceptance on men. Or, at times, the opposite line of conduct was pursued; and the doctrine has been controverted, and the duty despised, until for very shame champions arose to defend the injured truth. So soon as the Church awoke from slumber, and arrayed herself in her beautiful garments of purity, and turned to her work with diligence, the Sect ceased to afflict her. But if she refused to obey the voice of the LORD, and would not learn the lessons He would teach her, He visited her trans-

gression with the rod and her iniquity with stripes. His covenant He did not break, nor did he alter the thing gone out of His lips. He did not remove her candlestick ; but He broke down her hedges, so that the passers-by spoiled her. Then, He showed her how for a small moment He had forsaken her, but with great mercies He gathered her, and He made her latter end better than her beginning.

As with individuals, so with the Church itself, it must be confessed that prosperity has been generally a season of greater trial than adversity. "Jeshurun waxed fat, and—kicked." The reigns of the first three Georges of the house of Hanover were mournful periods with the Irish Church. Outwardly, everything was fair. Inwardly, everything was corrupting. Clergy and laity alike were censurable. Popery was manacled. Protestant dissent was gagged. The political "ascendency" (as it was called) of Churchmen was complete. But spiritual religion could be hardly said to exist. The philosophical systems of The Academy engaged reflective persons. The great masses did not trouble themselves with even these speculations. Most men—and women too—were loose livers. The clergy could not teach what they did not understand themselves. The Atonement and the work of the Spirit were truths undelivered from the pulpit.

Little marvel, then, that Socianism in diversified forms abounded. Jesus was *not* "lifted up," in the sense of being preached by His professed ministers ;

and men were *not* drawn to Him. But, with the dawning of the present century better things came. The Irish Church awoke to her responsibility. She felt her short-comings. She prayerfully sought to rectify her omissions. She honoured her Master, and He conferred honour upon her. The great work of the age on "The Atonement" was brought out by one of her Prelates. And where is Socianism now?

I fear me, however, that, while we are seeking to honour the Son, even as we honour the Father, we fall short in our duty to the Third Person of the Blessed Trinity. We often complain of a barren ministry. We painfully feel in ourselves a want of "power," and, among our people, a want of love, and it may be of a sound mind. We would pray, "O Lord, revive Thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy!" (Hab. iii. 2;) yet we are timid about Revivals. We hardly believe in them, or we distrust those who do. It is promised, nevertheless—nor let us doubt it—that in the last days the Lord will pour out His Spirit upon all flesh. Are we honouring the Holy Spirit? Are we sufficiently showing to our people, that it is His office to glorify Christ? Are we explaining to them the nature, as well as the necessity, of the New Birth? Are we setting before them what Conversion to God means? Or, are we leaving it to others to mislead them by substituting feeling for faith, and what sinners "say"

they possess for what the Spirit of God only can do in them and for them?

* * * * *

Protestantism, to our grief, is divided. Outside our walls are many Separatists, who think they have sound reason and strong argument on their side. Now, the permanence of these Sects despite of the Church's growth in spirituality and life, has a meaning. Let us not be too haughty to listen, nor too self-conceited to learn the lesson which we may have only imperfectly acquired.

These, our brethren in a common Protestantism, are less divided from us than either they, or we, may care to admit. On their own showing, they differ with us less about Gospel doctrines than about questions of ecclesiastical discipline and government. Whence is this? Why wears our Church in their sight a repulsive aspect? To her state connection, and to the prostitution of patronage by successive administrations, her evil report may be traced. Appointments to dignities in the Irish Establishment were always political, and were sometimes scandalous. Swift's sarcasm of our receiving from England for Bishops those, who had been highwaymen on Hounslow Heath, was almost a justifiable exaggeration. "Worldliness" had grown to be a characteristic of the Episcopal bench. Pride, ambition, avarice were strange qualities for the followers of Jesus. Had the Irish Church then possessed Bishops of the spirit of those, with whom her Master has now

endowed her—the meek, loving, fatherly—nay, I would say, brotherly—chief Pastors of our day, “Prelacy” itself would not have grown into a by-word. But it was not so. The State for centuries sought to make of the Church of Ireland a political tool; and, when such degradation could no longer be endured, punished her by confiscation. So be it! Better to have things as they are, than as they were. Our political Balaam will be found in God's goodness, not to have cursed but to have blest us altogether. The crazy Establishment has gone to pieces; nor shall we be losers thereby. In the right of self-government, and in the choosing of her own chief Ministers, the Church of our affection will be stronger and better than ever; and her Head will be henceforth outwardly, as He ever was spiritually—Christ Himself!

Other blessings shall be ours. Some are already given, and others are approaching. Let me specify two, which the great change in our Church now, for the first time, brings within our reach: and I am persuaded that the twain, when accomplished, will be as life from the dead. The first effect of Disestablishment was to call to the front—and we bless God that they responded to the call—

I. THE LAITY. Under former ecclesiastical arrangements, our congregations were treated like children—everything was done for them; and they were satisfied that so it should be. The Church-property was vested in Commissioners, resident in the Irish metropolis; and was doled out by them in such

proportion as they thought best. Only the officiating Minister was corresponded with. "Hear the Church!" was interpreted in the Romish sense of the passage; and the Laity cared little for the edifice, or the services, wherein their wishes were seldom consulted. How wondrous is the alteration, that has already shown itself! The Laity are taking their rightful position as The Church; and we are found in ours, as The Ministers of the Church. We meet Dissenters on their own level. Never befriended they us more than in helping to pull us down. We have gathered strength, Antæus-like, from touching our mother-earth; and we may largely hope that, with less of this world's wealth and honours, we shall draw to us loving hearts that hitherto stood aloof, simply because they deemed us "conformed to this world."

The second interesting matter is as yet prospective. The Irish Church has not been given time to take it up; but her reduced finances will ere long force it upon her attention. One of the hardest problems before her is the Supply and Training of—

II. THE CLERGY. In the Preface to her Ordination Services, the Church affirms:—

"It is evident unto all men diligently reading the Holy Scripture that, from the Apostles' time, there have been these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons."

And in the second paragraph of her first Statute, adopted in the year 1870, she further declares:—

"The Church of Ireland will continue to Minister the Doctrine, and Sacraments, and the Discipline of Christ, as the Lord hath commanded; and will maintain inviolate the Three Orders of Bishops, Priests or Presbyters, and Deacons in the Sacred Ministry."

Such is her Scriptural Constitution ; but the Three Orders are not maintained inviolate, and a source of inherent weakness may be traced to this source. The Diaconate exists with us but in shadow. We have the Bishop as the head of the diocese to think and govern. We should have the twain Orders of Parochial Clergy, like two arms to labour with ; and we work with one—the Presbyterate, or Priesthood. “From the Apostles’ time,” saith the Church, “have been Bishops, Priests, and Deacons.” In practice, we have substituted Bishops, Rectors and Curates ; and we have made the latter two co-ordinate. My hope for the Irish Church is that her very poverty may teach her the necessity of having the Diaconate—in itself, and permanently, a distinct order ; but not in all instances such to the individuals, who may be called to fill it. I would not lower the standard of learning for her Priests, nor desire for this Order other than men, bringing with them the University stamp of fitness. But my heart would leap for joy, if Piety, Holiness, Ability to Teach, Separation from the World and Self-Consecration to the Redeemer, were regarded as eligible qualifications for her Deacons. It would require both time and usage, ere we could fully recognize the separate existence of this Order ; but, as Ministers of the second grade do not expect that, of necessity, they shall ascend to the first, so we might hope that it would be in due season with Deacons. They would learn from the very nature of their office that it might, or might not, be their privilege to go up higher. The gains

to the Church would be great. Many a true heart, longing to do something for souls, would be saved from separating from us, were the portals of the Ministry thus enlarged to receive it. We might hope to attract to us good and gifted men, who are now working for Christ "without" us. Our sick, our poor, our charities would be more efficiently ministered unto. We might dispense with the (so-called) Scripture Reader; and, for a like stipend or for but little more, we should have in our respective parishes a brother Minister, equally with ourselves recognised as the Church's officer, equally with ourselves under Episcopal control—who, with rougher tools, might work out the lower strata of our people better than could we.

And when the weariness and worry of our minor cares were lessened—when we had no longer to do things that laymen might accomplish, yet which they so often leave with us; or to attend to routine duties that the Deacon could most fitly accomplish, we should not be tempted to get through work in a perfunctory manner, as sometimes we are enforced to do. Neither would that cry come from our lips, that now issue at times in anguish, "They made me keeper of the vineyards; but mine own vineyard have I not kept!" Advancement, growth, and more entire dedication of ourselves unto God might come. We might climb higher in the heavenly life. We might give ourselves continually to prayer and to the ministry of the Word.

When pressed to take up this or that Society, or

to solicit and collect funds for such and such a decaying charity, has not our heart within us made silent, if not audible remonstrance?

“It is not reason that we should leave the Word of God, and serve tables.”

The Scriptural agency to save us from this is The Diaconate; and the non-existence of the Diaconate, as a separate Order, is one of the sources of our divisions. We over-burden our working Clergy. We keep from us the services of those who, whether we desire it or not, will toil and pray and preach after the light which God has given them.

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I have designedly omitted any reference to Popery in this paper. My subject lay with Divisions in the Church of Christ; and Romanism is to me the system of Antichrist. I cannot see that we shall be improved by imitating her ritual, or arraying ourselves in her vestments. There is but one matter in which the adage holds true, “*Fas est ab hoste doceri!*” We may learn from her the advantages of organization. Rome has united the solidity of the Grecian phalanx with the marching power of her own legionaries; and has accomplished marvels by this combination. Let us seek for union among ourselves as Protestants. However we differ, let our meeting-place be Christ. Let us desire grace to them that love the Lord Jesus Christ in sincerity. Especially, let us, Ministers, cultivate brotherly love.

Let us sympathise with one another—bear one another's burdens—strengthen one another's hands—uphold one another to the laity—defend one another in absence—avoid disparaging one another—and keep the Unity of the Spirit in the bond of Peace.

**“BEHOLD! HOW GOOD AND HOW PLEASANT A
THING IT IS FOR BRETHREN TO DWELL TOGETHER
IN UNITY!”**





Self-Denial.

" And He said to them all :

' If any man will come after Me, let him deny himself, and
take up his cross daily, and follow Me! "

LUKE ix. 23.

VI.

SELF-DENIAL.

[An Invitation to Discipleship.]



YOU hear, brethren! the words of the Lord Jesus. They prescribe the conditions upon which He will receive you as disciples. They are true sayings, for they have come from His lips. They are unchangeable in character, for they have proceeded from One, the same yesterday, and to-day, and for ever. They are universal in application, for they were addressed "to them all." They are written for Jew and Greek, bond and free, male and female. All must learn to deny Self, if they will follow Christ.

Strangers before God are we, and sojourners, as were all our fathers; yea! wayfaring men, journeying to a country wherein we shall find a portion either of endless weal or woe. But the travellers are unlike in mien and garb, neither proceed they together. Into two bands they divide themselves. Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

But strait is the gate, and narrow is the way that leadeth unto life; and few there be that find it. And saith the Lord, (Luke xiii. 24,) "Strive to enter in at the strait gate." Is it not meet that the great Author of redemption should appoint the terms whereon its blessings, so dearly purchased, may be obtained; and provide for the happiness of His creatures, by declaring to them their duties? Self-Denial is the appointed way. He would teach us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

The gate that opens before us is strait, and the way that stretches beyond is narrow; yet the follower of Jesus may not draw back from places through which his Master passed before him. By that gate of humiliation the world's Redeemer entered. In that way of self-denial He trode. First He bore the cross, and then He took the crown. He shared in the same disciplining He would lay upon His people. He pleased not Himself.

The gate is strait and small, but it is the gate that leadeth into life; and, blessed be God! instead of fiery cherubim, or the dread appearance of a flaming sword, turning every way so as to bar the entrance, we have, inscribed over the portal, words of encouragement, "KNOCK, AND IT SHALL BE OPENED UNTO YOU!" It is a strait, or narrow, gate; and it cannot be gotten through, unless we contract ourselves. It was made only for those who stoop. No haughty mien, no high looks, no defiant carriage can pass

within that entrance ; but there is ready admittance for all who refrain their souls and keep themselves low. Beautiful is that portion of Bunyan's allegory, in which Christian finds "the wicket-gate" spoken of by Evangelist. By that gate the great Dreamer himself passed in ; and so must all pilgrims who are journeying to the land of Beulah and the Celestial City.

But what is it that forbids men's entering, even when the opened door is pointed out ? Encumbrances, of which they are unwilling to divest themselves. The chiefest hindrance, the sin that doth so easily beset them, is—Self. This ensnaring principle manifests itself in divers modes with divers individuals ; but it is the same influence for evil in every natural heart. Self-will ever stands opposed to God's will. It is not subject to the law of God, neither indeed can be. We cannot please Him, and please ourselves. An abnegation of Self is necessary ; nor ought we to account it, for His sake, an unreasonable thing.

"Verily," wrote excellent Bishop Beveridge, "it is a hard case, if we cannot deny ourselves for Him, who so far denied Himself for us, as to lay down His own life to redeem ours."

The sin of Adam was emphatically the following of his own will, opposed as it was to that of his beneficent Creator. It was the yielding to Self, when its promptings were excited by the wiles of the devil. It was the gratification of Self, triumphing over the prohibitory commands of Jehovah. Continence and self-government perished, when the first

woman "took of the fruit and did eat, and gave also unto her husband with her, and he did eat." The moral being of Adam was corrupted. His posterity, to the end of time, could thenceforward only inherit and transmit a fallen nature. To such extent, that the unborn babe would be shapen in iniquity; and the adult in his prime would carry about a body of death, until Death fully claimed him for his own.

The very will of the mind of man was changed. To do evil was natural and easy to him. To do good was impossible by any power of his own. His will was free, as regarded transgression; it was fettered in regard to righteousness.* He could not think a sinless thought. He could not obey any more the holy commandments of his God. He could not please Him, and he cared not to please Him. Enmity had replaced the delight he had felt originally in communing with his Maker. Therefore, he sought to shut from sight and memory that Holy One; and he hid himself from the Presence, that was once his joy, among the trees of the garden.

Every child of Adam's race manifests that he has really inherited this corrupt and ruined nature. Manifold as are the transgressions of man (so manifold that they proclaim his ingenuity as an "inventor of evil things,") they may be all classed under one head—Self. To indulge this sinful nature, the law of God is set at defiance. Often, with punishment

* Augustine.

certain in this world, and always with the righteous judgment of the Lord impending over him, man loves to walk in the ways of his heart and in the sight of his eyes. He is carnal, sold under sin. Self rules in him. It is the law in his members. He yields himself a servant to obey it. It promises him, and it gives him, present indulgence; and for this he turns aside from the way wherein his Creator would have him to walk.

What, for instance, are all fleshly lusts when yielded to, but man's delighting himself through his carnal nature, though he knows that it is to his own destruction? What is Anger, but self-will run riot, trampling down all justice and truth? What is Revenge, but the same passion, inflicting on another for satisfaction the same evil the individual suffers himself? What is Vanity, but Self, dressing itself in robes of state to receive the homage of crowds around? What is Envy, but Self, complaining that another possesses a good wherein it is lacking, and loathing the possessor for that very reason?

And in divine things, how many hindrances doth not Self interpose? The minister of Christ may declare to his people the plain line of duty; and the sword of the Spirit, wielded in his hand, may pierce even to the dividing asunder of soul and spirit, discerning the thoughts and intents of the heart. The listener may sit before God convicted and well-nigh convinced; and, Agrippa-like, may exclaim "Almost thou persuadest me to be a Christian." But why not then obey? Because he meets two

conflicting tides of feeling; and it is easier to float down the current of one's own inclinations than to struggle with the stream. Self seeks the mastery; and, alas! it commonly triumphs.

The necessity, therefore, for a renunciation of Self arises from our nature being carnal. Were man unfallen, his Maker's will would be wholly his own, and obedience would be at all times delightful. He would resemble the Angels, doing his Lord's commandments, and hearkening unto the voice of His word. His impulses, feelings and affections would move in unison with the hallowed purposes of his Creator. How changed is he by sin! The wires of the instrument that once vibrated with harmony are distorted and broken, and the songs of heaven can be sung no longer to their accompaniment. But the Maker's hand hath not lost its cunning; and it can make all things new.

The Lord does this by His Gospel. Where sin abounded, grace did much more abound. Christ came to break the yoke of corruption, to proclaim liberty to the captive, and the opening of the prison to them that are bound. He came to give sight to the spiritually blind, hearing to the deaf, speech to the dumb, life to the dead. His religion revealed itself as a discipline, unlike aught that man could have achieved himself, or even the thought of his heart have conceived. It took the Child of mortality, to train and teach him for the eternity into which he is hastening. It covenanted the right direction of his faculties, when surrendered to it. It promised

him the best enlargement of his feelings and the highest elevation of his hopes. It undertook the suppression of his enemy, sin ; and, simultaneously, the creation of a clean heart and of a right spirit within him. It assured him of safety, while he sojourned on the earth, of an hiding-place from the wind, and a covert from the tempest, of rivers of water in a dry place, and the shadow of a great rock in a weary land. It held forth to him a sweet return to the favour of the God from whom he had wandered ; and far off, in the boundless Future, it extended his gaze to the Land of Promise that stretched itself before him in panoramic loveliness—upon which, like the prophet from Pisgah, he might look his fill, ere he died.

It made known its obligations. They were simple, “My son ! give me thine heart.” That inner realm of thought and of feeling was to be resigned to the Redeemer’s government. Instead of Self ruling therein, and the god of this world keeping his “palace” in the heart, it was to be joyfully surrendered to the Prince of Peace. And He, for His part, undertook its administration, declaring to man that the sceptre of righteousness would be the sceptre of His Kingdom—that He would fill the house with glory, and dwell therein Himself as His habitation.

Self-denial was enjoined. We have already seen wherefore, let us now enquire in what things :

If we are to belong to Christ, we must crucify the flesh, with its affections and lusts. We must mortify the deeds of the body, if we would live. If

we have yielded our members as instruments of unrighteousness unto sin, we are to yield ourselves unto God, as those who are alive from the dead, and our members as instruments of righteousness unto Him. We are to flee from what is sinful, whether in thought, word, or deed. For these things' sake, the wrath of God cometh on the children of disobedience.

We must deny ourselves many things, in which the world sees no harm—the frivolities and idle pleasures of this passing scene. Naturally the heart loves the world, and the things that are in the world. It cannot set its affection on things above. It will not uplift itself to spiritual enjoyments. Outward things that present a fair show, and promise the gratifying of earthly feelings, wear a more attractive garb than the incorporeal pleasures of a life that is hid with Christ in God. But if these things cause us to offend, though they be dear as the right eye, they must be plucked out and cast from us. Nothing is becoming us, but what may be done for the glory of God. Nothing should be undertaken, that may draw down not His blessing but His curse. We should not be profited, if we gained the whole world and lost our own soul.

We must deny ourselves in the regulation of our tempers, and in the use of our tongues. St. Paul (Col. iii. 7-9) introduces precepts of this character, immediately after those referring to fleshly desires. We must learn to come out of Self; yea, to rise above Self—when provoked by injustice and wrong.

Nature teaches us to recompense evil for evil. Grace intreats us to give no place to wrath, nor to avenge ourselves. We must strive not so much as to offend even in word, but to refrain ourselves likewise in this, and to show that we are able to bridle the whole body. And we can attain to such grace through Him, who when He was reviled reviled not again, and when He suffered He threatened not.

In these things, the struggle will be found at times to be hard; but the issue cannot be doubtful. The flesh may lust against the Spirit, but the Spirit will be given in yet greater measure, until sin is subdued and Satan is cast out; and the soul, that was once as a cage of unclean birds, is sanctified for a temple of the Holy Ghost.

God dwells there, and walks there. He comes down with glory, as He did to the house on Moriah. He hallows that heart by His presence. He raises an altar in it from its broken stones. Spiritual sacrifices are offered thereon to Him continually; even the fruit of the lips giving thanks to His name.

His voice speaks there with paramount authority, and is always heard with filial reverence. "Even so, Father!" is the response to each appointment of His, whether of sorrow or of joy. "Not as I will, but as Thou wilt!" breathes His submissive child. Affliction loses its bitterness, when a Father's hand is seen extending the cup to drink. And when opposition to His will ceases, when the storm of passion is lulled, and the sea rages no longer, there is a great calm—and the peace of forgiveness is

rained down, like golden sunshine, upon that heart, from the opened heavens.

Doth the believer in Jesus regret this mighty change, which delivered him from the dominion of his own foolish and corrupt will? Never. By denying himself, he has found freedom. By submitting himself to God, and by making the will of his Redeemer his rule of life, he now enjoys peace. The peace, which the world could not give, is his own. The peace that passes all understanding, keeps his heart and mind through Christ Jesus.

Happy is the Soul that is in such a case ; yea, blessed is the Soul that has the Lord for its God.



Self-Denial for Others.

"Bear ye one another's burdens, and so fulfil the law of Christ."

GALATIANS vi. — . 2.

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VII.

SELF-DENIAL FOR OTHERS.

[Pleading for an extension of Benevolence.]



ANKIND were intended by their Creator to form a community. To this end He divided them into grades, and laid on them severally social duties. For the right discharge of these obligations, a denial of Self is often required ; inasmuch as some of them are trying and toilsome, and others are sad and repulsive. The motives to the fulfilment of Duty are various. Sometimes (as in the case of parents with their children) there is a kind of instinctive impulse, making the object so dear that the heart gladly leaps to its embrace. At other times there is a glittering reward, beheld in prospect, as of fame, honour, or preferment ; and weariness is borne, for the mind looks away from present toil to future recompense. Or again, there is the stern plea of necessity ; and the poor man finds the labour of his hands bringing him his daily maintenance in food and raiment. In these various modes, a denial of Self is rendered possible, by the supply of an inducement, sufficient to overcome our innate self-love with all its craving requirements.

In all, however, the motives are low, compared with those that are genuine. In all, there is some return of self-gratification, in lieu of the ease which we have temporarily sacrificed. Self may have given way in one quarter, but it has extended itself in another ; and so far from being extinguished, its power is the more plainly marked in the new sources of enjoyment springing up after its momentary abandonment. We denied ourselves, indeed, and incurred danger or endured fatigue ; because of the fruits which we knew would be gathered by us in due season.

But loftier principles were enunciated by the Redeemer, when He bade us “ do good and lend, hoping for nothing again ;” when He committed to our care the poor, the maimed, the lame, the blind, adding “ they cannot recompense thee ;” when He sent us to the hungry, to give them meat—to the thirsty, to give them drink—to the stranger to take them in—to the naked, to clothe them—to the sick, to visit them—to the prisoners, to pity them. Here was no gratification of Self to be found ; and here in consequence, save with His own like-minded servants, the precepts remained disregarded.

Yet He cautioned men against being “ passers-by.” The recipient of our kindnesses is not to be, exclusively, the relative dwelling under the same roof-tree ; nor the friend, who sojourns in the same locality. He is not to be, exclusively, of our own class or creed ; but he is to be also the sorrowful and afflicted, the wounded and the wanderer, the forlorn and destitute—he that has no claim upon us, but the claim

of misery. Towards such we are to exhibit all tenderness, and when we meet with them, we must not pass them by.

How many do this! The priest and the Levite came by the road, where lay the traveller who had fallen among thieves. They came, they looked on him, and they passed by on the other side. What was he to them, or they to him? They kept aloof from his misery and wounds. In their dainty exclusiveness, if not in their hardness of heart, they would not touch him with one of their fingers. Although journeying in same path, and liable to the same calamity, they beheld his necessity, and—coldly went on their way. They had not suffered as he had; and therefore they thought not how much he had suffered, and was even at the same moment enduring.

In the road-way of life, we may every day contemplate spectacles of misery, calculated to wring the heart that has not yet lost its sensibility. Like those that went down from Jerusalem to Jericho, we meet with many fellow-travellers, and some of them are stripped of their raiment, sin-wounded and sorrow-stricken, and left there half dead. Yet they are of the same flesh and blood. They possess the same feelings, the like passions, and the one human heart. Granting that they are lower than we are in position, and that many have fallen into error, and that others are degraded in mind as well as reduced in worldly estate, there remains the question for us to ask ourselves individually, "Who made thee to differ?" Who has exempted us from their sufferings? Who

has given us the ease and abundance, denied to them? God, in His sovereign dispensations, and He alone.

Were it possible for us, poor worms of dust! to enter into the secret chambers of Jehovah's purposes, and could we scan His providential arrangements about the sons of men, we should lose ourselves in wonder and praise. Over all, He had the power which the potter has over the clay. Of the same lump are we with these afflicted ones; but the Creator saw fit to make one vessel unto honour, and another unto dishonour. If there be favourable distinctions in our case, these have proceeded from grace only. The wants and sufferings of the Poor very often arise from themselves; but very often they do not. In many instances, they are the result of His counsels, who maketh poor as well as maketh rich, who bringeth low and lifteth up. Considering, then, that in the Lord's inscrutable designs they have received in this life evil things, (and that it is so, none can question,) they rightfully ask of us kindness and sympathy. Their case is sacred; for the Lord careth for the poor. Of the most afflicted, it may be truly affirmed, "There hath nothing happened unto them but such as is common to man." We enjoy present exemption; but we know not for what time. We are travelling by the same road, and we are exposed to the same casualties with them. Did it suit the Lord's purpose to continue His parable, it were easy for Him to make the unfeeling passers-by fall among the same thieves, and suffer the same ill-treatment as did he whom they had unfeelingly neglected.

In our home-enjoyments and comforts, if the miseries of the Poor in their wretched garrets came before us, we should be filled with shame for our want of Self-Denial. Thousands there are who, literally, desire to be fed with the crumbs that fall from the tables of the rich ; and who desire it in vain ! There is no man to give unto them. Some, whose office leads them to these sights of woe, cannot refrain from wondering that Society holds together as it does, and that the Judge of all the earth is so patient with the callous beholders of their neighbour's necessity. But, no doubt, want of sympathy often proceeds from want of knowledge. Misery hides itself in lanes and alleys ; and in a great city or a populous town, its existence is hardly perceived by the busy and happy. The surface is smooth ; and they who pass blithely over the waters as they are steeped in sunshine, seldom trouble themselves with a thought of what is concealed beneath. Turn, however, out of the gay square into the adjoining close, and thread your way up the crazy, broken stairs of some miserable tenement—and suffer the busy throng to pass on without you, for a little while—and there you will find many of your fellow-creatures, just as sensitive as you are of cold, hunger, thirst, and nakedness ; many fathers and mothers, loving their little children, just as much as you can love your own ; many sick and destitute brothers and sisters, who feel their sickness and destitution, just as much as you might feel them. But they have none to come, and minister unto them.

How can their sorrows be alleviated? Self-Denial on the part of the happy is needed. To please one's self, it were better to sit in our own comfortable room; or to enter, when we go forth, the houses of our friends. It were happier to avoid all sights that would shock the eye, as well as all scenes that would bring sadness to the mind. But if, instead of being conformed to this world, we would be followers of the Lord Jesus Christ, we must imitate Him in this work of mercy. He pleased not Himself. He went about doing good. He was rich, yet for our sakes He became poor, that we, through His poverty, might be rich.

And the duty has its own peculiar reward. Do this, and your heart must be humanized and softened. Do this, and in one week you will learn more of what Life truly is, than in years beside. Life is a serious and solemn thing; but, in the midst of happiness and health, its realities are unthought of. But when you thus go to the weary and desolate, the hungry, the naked, and the sick, you discover to what low estate man has brought himself by sin. You see, indeed, that his whole head is sick, and his whole heart is faint. These sights of woe tell you more of the fallen world we inhabit, and the fallen nature that is ours, than could the most eloquent homily. For, our comforts are so many palliatives of the sufferings of our nature brought by sin. When these comforts are withheld, we discover how helpless Man is in himself, how many are his capabilities of suffering, and how various are the afflictions to which his departure from the Lord has introduced him.

Then, while seeing how dearly earned have been the wages of sin, you can in some degree feel the exceeding love of God in the work of Redemption; and if you be faithful to Him whom you call Master and Lord, you can testify of His loving-kindness and tender mercy towards sinners. You may call to the minds of these children of sorrow, the sweet assurance that Jesus invites the weary and heavy-laden to Him, and promises them rest, even rest for their souls. You can bid them look up from a world of want and weeping to the Better Country, where the Blood-bought hunger no more, neither thirst any more. And you can tell them, out of the fulness of your own hallowed experience, that there is balm in Gilead and a physician there, who "healeth those that are broken in heart, and giveth medicine to heal their sickness."

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To mitigate the misery that is in the world—to alleviate the sufferings of those around—to give, some of us out of our abundance, and some out of our penury—is the duty of all who would follow Jesus. Nor can we fulfil these sacred obligations, without first learning to deny ourselves. We must be content to dispense with things that we should desire, if only we may thus help the Afflicted. Such sacrifices have been made. Something simpler in diet, something plainer in dress—some pleasure to be foregone, or even some comfort to be resigned; and the thing is accomplished. The cost is but

momentary. In a very little while, they who have resigned what pleased them are just as well satisfied, even with respect to the enjoyment itself as those who indulged themselves in it. Happy are they who, as they regard the afflicted and distressed around them, acknowledge the necessity that is greater than their own ; and who are enabled, by divine grace, to deny themselves that they may relieve it !

But while we consider men's bodies, let us not shut from sight their souls, and see whether we are doing aught for the teaching them salvation through the Redeemer.

If, when the pestilence was in the land, we had known a remedy that had never failed to cure alike old and young—alike those recently attacked and those in the last stages of the disease, would we hide our knowledge of the specific ? If we had recovered from death ourselves by its use, and if we were, by the laws of our being, every day surrounded by persons dying of the plague, would we keep our lips sealed ? If, besides, there could be no other real remedial agency employed ; and if men, in their blindness, were trying spurious drugs—as destructive to life as the sickness itself—would we look on unmoved ? Assuredly, were such our procedure, either of two conclusions about us must be arrived at. Men would say, either that we were lying, when we pretended to a knowledge of this sovereign cure, or that we were barbarous in keeping this knowledge to ourselves.

Around us, on all sides, are souls languishing and dying. We profess that we know of One, who is mighty to save. Are we imitating the Priest and Levite? Are we passing by on the other side of the way; or are we seeking to bind up their wounds and heal them? Far and near are Evangelizing Societies, endeavouring to accomplish such offices of mercy for the bleeding souls of men. How fare they at our hands? They have no endowments, save the free-will offerings of the people. To what extent have we helped them? Do they possess our sympathies? Are they remembered in our prayers? Are they befriended by our contributions? Have we learned to deny ourselves, so that we may be supplied with the necessary means for ministering to those whose necessity is so much greater than our own?

When the Moravian Brethren found that there was a class of our fellow-creatures inaccessible through their peculiar misery, they shrank not from the sacrifice, tremendous as it was to make it. It was in English colonies, in the time of slavery: and men were forbidden to teach or Christianize the negro, under severest penalties. These heroic servants of Jesus offered themselves as slaves in the West Indian markets, that they might be enabled to teach the slaves. In the records of the Dingle and Ventry Missions, some years since, we find an incident hardly inferior to this in the extent of Christian Self-Denial. The Rev. Samuel H. Lewis wrote from Dingle, Jan. 22nd, 1849, to the following effect:—

“Long as this letter is, I cannot conclude without

mentioning a very interesting circumstance, which occurred here a few days ago. One of the inmates of the Work-house, (a poor woman,) after making a decided and intelligent confession of faith before the Board of Roman Catholic Guardians, and expressing her desire that her name should be enrolled among the converts, was brought back under the charge of endeavouring to proselytise others ; and by an illegal and despotic exercise of authority, was expelled from the house in the most unfeeling manner, at five o'clock of a December evening, to cross the mountains to her home at Annascall, eight miles distant."

[Here follows a pathetic statement of this poor outcast's sufferings during the hail-shower of a terrible winter's night, when every door was closed against her in obedience to the priest's mandate ; but I must omit it. Suffice it, that her child, whom she carried in her arms, lost its hearing from exposure, and that she herself, from cold and nakedness, was half-dead.

But now let us note what Christian Self-Denial can accomplish. Mr. Lewis' letter proceeds :—]

"Two of the old converts, on hearing of the expulsion of this poor woman, came to me, and offered voluntarily, the one to surrender a house, and the other a weekly allowance in favour of these houseless and starving victims of persecution ; and resolved further, that they themselves, being thus reduced to the condition of paupers, (for like the widow's mite, it was their whole living,) would seek admission into the work-house, where they hoped to be usefully

employed instructing the inmates who have reformed during the last six weeks, and for whose religious instruction no provision was made, the schoolmaster and mistress being Roman Catholics.

“No offer could be more desirable; it appeared like a providential provision for the instruction of the poor converts, and was therefore gladly accepted; and on the next day for the admission of paupers, the zeal of the Moravian Brethren was emulated by the poor converts of Dingle. One of them, though justly entitled to admission, was rejected by the Romish Guardians; the other is now clad in the pauper dress, and labouring with anxious and unwearied zeal to instruct the Protestant inmates, whose number is daily increasing. At the work-house gate, he bade farewell to his friends, his liberty, and his home for a time; and entered with his Bible alone, which is able to make man ‘wise unto salvation, through faith which is in Christ Jesus.’”

Having heard this thrilling statement, my brethren! you may suffer a word of exhortation. Ask yourselves, What sacrifices are you making, that the kingdom of your Lord and Saviour Jesus Christ may be extended in the world? At home and abroad, there are souls crying out for the Bread of Life without which they must perish. Are you putting forth self-denying exertions that these hungry ones should be fed? Remember, that the time is short. Your talent, such as it is, will not be always committed to you. Serve God in your generation. Seek to be useful. Try to make the world better for your having

lived in it. Visit the fatherless and widows in their affliction. Consider the poor, especially the Lord's poor : and a day shall come when you will hear His own voice saying, " Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me !"



The Cross : In Relation to Sin.

“We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

I CORINTHIANS i. 23, 24.

VIII.

THE CROSS: IN RELATION TO SIN.

[A Cry to the Carnal.]



HE preaching of The Cross receives strange usage from mankind. Scant acceptance doth it meet with, anywhere, at their hands. To the heart, firmly rooted in legality and self-righteousness, it is a stumbling-block. To the head, filled with sophistical cavillings, it is foolishness. To the hardened worldling, it is a thing of utter indifference. To the emotional, idle, listener, it is "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument;" and it is nothing more. To them, which are called—to the remnant according to the election of grace—it is the power of God, and the wisdom of God.

Whether men will hear, or whether they will forbear, the ministering of the Word must continue. Heaven's messengers are to open their commission; declare its purport; and, by so doing, deliver their souls. We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. We show you the

way of reconciliation ; and we speak to you the word of reconciliation. We tell you of love, strong as death—*His* love, who bare your sins in His own body on the tree. We bring you good tidings of good. We publish salvation. “We preach Christ crucified !”

But what are these last words ; and who can read their import ? “*Christus crucifixus !*” We repeat them, slowly and solemnly. We feel that we are not worthy even to take them on their lips. They tell of pain and joy, of shame and honour, of weeping and rejoicing, of struggle and of victory, of death and of life. They take us back into the counsels of eternity for their original, and into the ages of heaven for their glorious results. In the evening, and morning, and at noon-day, we may ponder them ; yet find new marvels. Let me now set forth some. The Cross, in relation to sin, has many teachings. Chiefest of all is its announcing to us—

I. ATONEMENT. If we preach to you Christ crucified, we declare to you His death. We wish you to understand that He possessed a reasonable soul and human flesh, like your own, and that these were actually separated, when He bowed the head and gave up the ghost. If such dissolution of body and spirit be a thing so awful, that no familiarity with death-beds ever quite rids them of their solemnity, what think you of Calvary’s cross ? It brought with it—DEATH ! We tell you more, that it was a harrowing and agonizing death. Only the dying can know what it is to die ; and only one nailed to the

cross could tell what it was to be crucified. We are fearfully and wonderfully made. Happy is the exercise of our members and easy is their use, during health; but a mortal malady comes, and every nerve vibrates with pain—the whole head is sick, and the whole heart faint. What must have been your Redeemer's anguish, as He was "lifted up"—as He hung wounded, bleeding, faint with thirst, on the tree? More, yet more! Physical suffering was accompanied with spiritual trouble. The great Sufferer drank of the cup, which His Father gave Him. He became the substitute, and ransom of His people: He was made sin for us, though He knew no sin. All our iniquities were "made to meet on Him." (Isa. liii. 6, *margin.*) Messiah was cut off, but not for Himself. Priest and Victim, He offered Himself without spot to God; and by one offering He hath perfected for ever them that are sanctified.

The Cross hath another aspect; and, in relation to ourselves, it makes known to us—

II. PRIVILEGE. Our Old Man was crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. Christ not only died for us; but we, in a manner, died in Him. We died, in regard to the Divine justice. We suffered, because He suffered. The law did on Him its worst, and exacted from Him its fullest penalty. Its demands are for ever satisfied; and Christ hath redeemed us from its curse, being made a curse for us. It is true, that the law hath dominion over a man so long as he liveth; but, so soon as he is dead,

through its sentence, it reaches him no more. We died, at the time Christ died and vicariously paid the debt due to the offended justice of God. And we then died, in regard to Sin. Every living man is subject to sin's influence; but he that is dead is freed from it. Closing his eyes on the world, the dead man beholds no more its vanities; and all that is therein, the lust of the flesh, and the lust of the eyes, and the pride of life affect him no longer. Believers reckon themselves to be dead, indeed, unto sin, but alive unto God through Jesus Christ their Lord. There is for them a death in life, and a life in death, whereof the Apostle Paul speaks, with grand antithesis, when describing personal experience :—

“I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.”

This “death unto sin” meets us at the very threshold of the Gospel. The obligation to seek it, and submit to it, is set forth in the covenant, by which we were sealed to the Lord. “Know ye not,” solemnly asks the Apostle Paul, (Rom. vi. 3,) “that so many of us that were baptized into Jesus Christ were baptized into His death?” The Redeemer's death on the Cross affords “the likeness”—so the Apostle speaks in the fifth verse—of His people dying unto sin. It is the fittest image of the extinction of sin in their members. It is even something more; for it gives the death-blow to sin. *Faith* in the Atonement makes us one with Christ,

and Christ with us. We are "dead with Christ." Our Old Man is crucified with Him.

Let us meditate on those things, and give ourselves wholly to them. Let us examine into the death it pleased the Lord to undergo for us. It must set forth sublime instruction.

I. Crucifixion was a mode of killing. It was a capital punishment. The body of the condemned person was fastened, sometimes by cords, but oftenest by nails, to a cross or frame of wood; and there it was suspended until death ensued. Simple as is this explanation, it directs us to the great purpose of the Saviour respecting sin. Sin must be killed. In olden times there were manifold modes of torture—as, for instance, scourging; but Crucifixion was emphatically a death-punishment. Not the temporary abandonment of an evil habit is required by Christ, but its utter and final cessation within us. It is possible to feel, like the sick person in respect to food, no present appetite for what is unholy; and therefore to reason, as though we needed not the renewing of the Holy Ghost. But not a sickness as regards sin, but a death unto it, is the Lord's glorious aim for our souls. "How shall we, that are dead to sin, live any longer therein?"

So many, therefore, as are "crucified with Christ," bear evermore in their memory and heart that they are "dead with Christ." They arm themselves with the same mind. They do not serve sin. Being dead, they are freed from it. Having suffered in the

flesh, they have ceased from it. Christ was nailed to the Cross that He might die ; and He really died. His people reckon themselves to be dead indeed unto sin. A man that is dying cares very little for Life's vanities, but a man that is dead is for ever relieved from their influence.

II. Crucifixion was, besides, a lingering death. As it excelled minor punishments in its intensity, so did it differ from other capital inflictions in its weary protraction. Beheading was an instantaneous deprivation of life. Stoning might be somewhat more tedious ; but it soon rendered its victim insensible, and ere long put a period to his pain. But death on the Cross at times did not take place for seven, eight, or even nine days. Eusebius tells us, that some of the early Martyrs actually perished from hunger and thirst. During these terrible hours, the agony endured was exquisite, and must have seemed almost eternal. When around Jerusalem, the miserable Jews, by hundreds, were crucified, even Titus and his soldiers could not forbear pitying them ; and the most affecting incidents are preserved for our shuddering consideration by Josephus, who was an eye-witness of what he narrates in her history. There, day after day, they hung, breathing, conscious, basking in the sunlight, frozen in the night-time, always dying, yet seeming as if they would never be dead.

Thus, when our Old Man is to be slain, the process is a lingering and weary one ; so weary and so *lingering*, indeed, as though we could never attain to

its complete accomplishment. Long, long after a sin is abandoned in its outward act, it will exhibit in the thoughts and intents of the heart its dread vitality. Even, when, instead of loving it and following it, we are ashamed of it and loathe ourselves for our former subjection to it, we may feel its presence. In some unlooked-for season, when we consider it dead within us, a quivering throb will prove that Life, however feeble, is yet pulsating there; and the cheek crimson, as we find that the corrupt nature has not wholly expired. But, what ensured the death of the Crucified? Not taking down their bodies from the tree, and fondling and cherishing them back into life; but suffering them to hang there, until the head was bowed and the ghost given up. Deal thus with the stirrings of the flesh. The Cross is destruction to them. Only, let them be nailed to it, and never separated from it. There is no mode of killing them, so sure and so simple. On the Cross let them hang, until they pulsate no more. Their death may be protracted, but it is certain. If the Old Man be crucified with Christ, the body of sin will be destroyed. It will be made a dead body, as certainly as ever was that of a criminal who was hanged on a tree.

Its affections and lusts will perish. For the mortifying of these, no influence is so constraining as the Cross of Christ. Looking unto Jesus, wounded for our transgressions and bruised for our iniquities, will sensibly affect us. In that wondrous exhibition of compassionate tenderness for mankind, and of

shameful suffering as regarded Himself, we may discover the real nature of sin. How exceeding its sinfulness, when so great a sacrifice was needed to put it away! We ask ourselves, "If our Master in our stead endured the Cross, despising the shame, shall we continue in sin? Shall we do those things, the atonement for which necessitated His death? Shall we range ourselves among the enemies of the Cross of Christ? Shall we crucify the Son of God afresh and put Him to an open shame?"

Thus, through Divine help, believers seek daily to mortify the deeds of the body. They find the Cross of Christ effectual for this end, and through God's grace are victorious in keeping under the flesh. But there is not alone the world of iniquity within them, but the world that lieth in wickedness without them; and they hear the voice from heaven saying unto them :

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof : but he that doeth the will of God abideth for ever."

Again : they have been taught (James iv. 4) :

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God."

Wherefore all this? Why doth the Lord thus counsel and caution His people against conformity to this world?

The world unmasked itself in the rejection of Christ. Its "heart of heart" lay bare, when, from the nation He visited in person, arose the wild cry, "Crucify Him! Crucify Him!" The real test for mankind, if we would search them out and know them, is to propound to them the query—"What think ye of Christ?" He is to men of this world a stone of stumbling and a rock of offence. What think they of His person and character? They see no beauty in them, that they should desire Him. What think they of His sufferings? They count the blood of the covenant, wherewith He was sanctified, an unholy thing. And what of His salvation? They will not come to Him, that they may have life. He is despised and rejected of men.

So deals the world with its incarnate Redeemer. It hides, as it were, its face from Him. It ignores His sovereignty. It opposes His will. Men cannot love for it and glorify Him. There is no neutral ground. Believers are dead to the world, and the world becomes dead to them: and how? Through the Cross. "God forbid," affirmed Paul, (Gal. vi. 4,) "that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Here is a reciprocated alienation, produced in each party by the Redeemer's cross. Believers should not marvel, if the world hate them. Servants are not greater than their lord, neither is he that is sent greater than He that sent him. If they have called the Master of the house Beelzebub, how much rather them of His

household ! As in olden time, so always, he that is born of the flesh will persecute him that is born after the Spirit. If believers were of the world, the world would love his own.

And on the part of the followers of the Lamb, although they may not render evil for evil, and can meet such hostility only with gentleness and good-will, yet for their part they love not the world. They have no thoughts in common with it. Their affection is weaned from its vanity. Their soul has no relish for its frivolous engagements. They are in the world, but they are not of the world. Admirably does Matthew Henry draw the portraiture of St. Paul, and set him before us as an example of unworldliness. Having noticed "false teachers," he places in contrast the feelings and disposition of the great Apostle of the Gentiles :

"But Paul was a man of another spirit. As the world had no kindness for him, so neither had he any great regard for it. He was got above both the smiles and frowns of it : and was become as indifferent to it, as one who is a-dying out of it."

And the inferential application should not be forgotten :—

"This is a temper that all Christians should be labouring after ; and the best way to attain it, is to converse much with the Cross of Christ. The higher esteem we have of Him, the meaner opinion shall we have of the world ; and the more we contemplate the sufferings our dear Redeemer met with from the world, the less likely shall we be to be in love with it."

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God ! The world *may* frown on him ; but he is ready to resist unto

od, striving against sin. It may try its allurements; and they shall be equally unsuccessful. His soul is escaped, as a bird out of the snare of the fowler. The snare is broken, and he is delivered. His praise is ever to the Lord. He will glory in the Cross of Christ. "I am crucified with Christ," he will thankfully say, (Gal. ii. 20,) "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." "The world," he will add, "is crucified to me, and I unto the world. I care not for it. I am living above it. I am, like a wayfaring man, singing through it; and Heaven and home are wing nearer to me day by day!"



The Cross : in Relation to Sorrows.

“As many as I love, I rebuke and chasten : be zealous therefore, and repent.”

REVELATION iii. 19.

IX.

THE CROSS: IN RELATION TO SORROW.

[A Message to the Mourner.]

IT would be difficult to find a theme invested with a sweeter, sadder interest than—The Cross in relation to Sorrow. Every child of dust is concerned to hear what God will reveal to him concerning it; for, by reason of sin, we all are “Benonis,” and we need to be comforted. Not an eye but has often shed tears, and for too real causes. Not a heart but has beat wildly in alarm, or has been brought low in weakness. We may not have advanced equally in our journey through this world, yet it needs not to go far to find it a wilderness. In some shape or other, in sickness, in bereavement, or in temporal losses, we have been shown the transitory nature of earthly things, and have learned that here we have no continuing city.

All must feel this; for Nature feels. But if our thoughts ascend no higher, we shall miss the purpose for which these very chastisements were sent to us. We shall only resemble the rebellious of Hosea’s day (Hosea vii. 14) who, when God afflicted them,

"howled upon their beds" with the excess of their pain, but who did not "cry unto the Lord with their heart." This is to suffer indeed; but it is to suffer like the brutes that perish. It is only to bear our part in the cry of ruined creation, which on all sides is groaning and travailing in pain together. Or, if there be a difference, it lies simply in man's madly perverting his own distinguishing gift of reason, when he acknowledges not the hand that is stretched forth for his correction. His heart, while unrenewed, is atheistic on this subject as on every other. Chance (it will say) has done it. It was an accident. Such and such circumstances occasioned it. Fire, or flood, or miasma was the origin. But it was not God. Oh, no! it was not He. For they, who desire to live without Him in the world, would fain banish the thought that He has any interference with the common events of daily life.

Such impressions are commonly found in the human mind; and they should be noted, because by contrasting them with Christian and godly feelings, we shall be enabled through grace to choose the good and refuse the evil. The sorrows sent of God are too frequently perverted by those who receive them. For the most part, men despise the chastening of the Lord. They trace not His message in the writing on the wall; and (as with Babylon's king, who could not see his signs) ruin overtakes them in an hour that they looked not for it. Others faint, when they are rebuked of Him. Their faith then wholly gives way. Like the disciples in the

storm, they only look out on the raging sea and the waves beating in on their frail bark. They imagine that they will assuredly perish. But at last they cry unto Him, who always is near at hand to save ; and He shows them His power by rebuking the winds and the sea, saying "Peace ! be still."

Until we come to Jesus, and seek His saving help, we can only be tormented when we are in sorrow. But when we submit ourselves to the discipline of The Cross, and give heed to its teaching, we learn new things concerning Affliction. We see that it is only the hallowed training, by which Jehovah prepares His children for the skies. We discover within it a design, the most beautiful and exquisitely adapted, to elevate our heart by remodelling its affections. We find therein the process, by which a Divine hand purely purges away our dross, and takes away our tin. And as we individually submit to the Lord in it, we learn that in no other mode could He make us His own. We might be without chastisement ; but then—woful alternative !—we could not be sons.

To be called to undergo affliction is only to be called to participate in what the Man of Sorrows was Himself acquainted with. We are in a special manner made one with Christ, and Christ with us, when we become partakers of His sufferings. We share not with Him in the work of atonement ; for therein He trode the winepress alone, and of the people there was none with Him. But we are brought closer to Him than ever when we lie in His bosom, and drink of the cup that He drank of, and

are baptized with the baptism that He was baptized with. Grief full often was His in the days of His flesh. Shall we complain when, in His wisdom, He sees fit that it shall be our portion too? Surely, the servant is not greater than his lord. He, the Son of God, walked this world weary, sad, afflicted, destitute. Shall we refuse to follow Him, treading in His steps? Shall we not take up the cross, which He lays upon us?

“Affliction,” said Eliphaz, (Job v. 6,) “cometh not forth of the dust, neither doth trouble spring out of the ground.” The eye that marks the sparrow’s fall, the hand that has numbered the very hairs of our head, the Lord Jehovah, of whom, and through whom, and to whom, are all things, is the sender of our sorrow, whatever it may be. He doth not afflict willingly. He would have spared us this trial, if He could have done it in justice to our souls. “If speaking either mildly or sharply,” writes Archbishop Leighton, “will prevail with His children, God will not stir the rod to them; and, when the rod is in His hands, if showing it or shaking it will serve the turn, He will not strike with it.” But when His wisdom sees that we have long needed correction, He will not, in very loving-kindness, withhold it. His children shall not perish. He chastens them—yet even now it is in measure. Either some fond pursuit, that has too much engrossed us, or some beloved friend in whom our affection was over-much centred, or some treasure that we found, and were laying up on earth, has become an idol. We carved

it, and fashioned it, and we set it up in our house, as did the man of Mount Ephraim. (Judges xvii.) It must be taken away. Not for His own sake only, but for ours, doeth the Lord this. The trial comes. It is not joyous, but grievous. The idol is overthrown. Dagon is made to fall before the ark of God. There is a change, a great and solemn change, suddenly made. There is a vacancy, where until now was a thing of attraction. The world becomes an altered place. Its sunshine seems gone. In the wildness of our grief, we would (if we might) arraign the hand which has done it all ; or, having lost the object for which we were living, we would almost desire not to live any more.

Yet, the removal of that object was God's evidence of love towards us. We were living for it, and were forgetting the higher destinies of our being. It had gained our love supremely, (else why mourn thus inconsolably for its loss?) and that love should have been set on things above—on the Lord of glory in the first instance, and then on that world of glory to which He called us. We worshipped and served the creature. We built a house, when we should have occupied but a lodging. We forgot that earth is cursed for sin, and that man is here an outcast and an alien. We had grown conformed to the world, and were fast becoming naturalized in it. But God took us in hand, that He might teach us better things. By sorrow, He awoke us to a sense of our real condition. He proved to us, demonstratively, that we are only strangers and pilgrims. We were

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stumbling, and well nigh falling. He took away the stumbling-block out of our path ; and He opened for us now an unobstructed road to the Celestial City, whose walls are salvation, and whose gates are praise.

Before this sorrow reached us, our souls were in a torpor in regard to spiritual things. Our minds were blinded, and our hearts were being hardened. When the minister of God spake for his Master, he could not move us. His words were only as his shadow. They were thrown over the place he visited, but they went away with his bodily presence. But the hammer of tribulation has broken the rock in pieces, and behold how changed are we ! Once we were wholly insensible, now we are full of feeling. Once we despised the Cross, or feared its presence ; now we esteem it the dearest burden that may be borne. We take it up meekly, remembering our Master who endured His Cross, despising the shame. We know now that our case is in our heavenly Father's hands and we would not change in one jot or tittle aught that has befallen us. We believe that infinite wisdom and unwearied goodness are united together in ordaining everything for us. We glory in tribulations.

It was a terrible hour, when the cup of trembling was given us to drink. But what mercy and love were there ! The Cross, from which we were wont to shrink, is now accepted as the sign that our heavenly Father has not left us, nor forsaken us. We find it to be the preparation for that better land,

where there shall be neither sorrow or pain. We acquire an enlarged knowledge of God and of spiritual things—of ourselves—of the world, in which we are sojourning—and of the world, to which we are proceeding. We are given beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Tribulation has worked Patience.

Ere long, we go up higher in the Divine School. We are taught solemn realities concerning our existence in this world. We see that man indeed is but as grass, and flourishes only as the flower of the field. Yet we are shown that to one so weak and perishing, the Eternal God is a refuge. The covenant is unrolled before us, and we examine it in wonder. It is drawn out by Jehovah Himself. It contains the richest provision for human necessities. It is sealed in the Redeemer's blood. As we muse over its merciful engagements, we are satisfied. We can now fully trust our God. We can look upward, and say "Even so, Father!" We can suffer Him to do with us as seems pleasing in His sight. Patience has given Experience.

And better things soon succeed. Life may be as a vapour, appearing for a little while, and then vanishing away; but what lofty expectations are ours, when Eternity—unchanging, everlasting existence—stretches before us, like an ocean without limit or shore! We now understand, not alone that we are mortal but that we are immortal. We smile at the feeble sting of the king of terrors. We are uplifted above the power of the grave. We have trusted that

the Lord is gracious, and we see that it is His purpose to save His people with an everlasting salvation. Experience has worked Hope.

That Hope never makes ashamed. It is confidential trust, founded on the best of assurances, God's own plighted word. It becomes the anchor of our soul, sure and steadfast. It protects us, like a helmet on our heads, from all the assaults of the enemy. It brings with it a softening power, that quiets every restless feeling. It takes us out of ourselves, that we may be wholly the Lord's. It suggests to us heavenward gazing, a longing to flee away and be at rest.

Such is Affliction, proceeding from the Lord, and sanctified by Him. Marah's waters were changed into sweetness, when the tree pointed out by God to Moses, was cast into them. So doth the Cross take all bitterness out of the cup, and change its contents into what is pleasant to receive. It is good, we find, to be afflicted. Grief's transforming power has wrought many alterations not only in the world around us, but also in the world within us. We are greatly changed from our former selves.

We are changed in our passions. The metal was laid in the furnace, and by the process it has had its alloy taken out of it. We have put off much of our earthliness, with our loss of earthly things. The Refiner and Purifier of silver has been engaged in purifying us, so that we may offer to Him an offering in righteousness. It is His gracious purpose to present us faultless before the presence of His glory, with exceeding joy.

We are changed in our wills. Once there was a time when we walked in the ways of our heart, and in the sight of our eyes, acknowledging God only in name, but in no wise yielding ourselves to His service. We were the children of disobedience. The world, and the things that are in the world, filled our thoughts; while the things of the Spirit were unminded by us. It mattered not that the God of heaven had forbidden the one, and enjoined the other, our heart would not brook submission to His authority, and we did what was right in our eyes. We were proud, boasters, self-willed and rebellious. But the Cross broke down that defiant spirit; and the subdued Mourner can now repeat those accents of submission, "Even so, Father! for so it seemed good in Thy sight!"

We are changed in our expectations. Old things are passed away, and all things are become new. Earth no longer limits our view, as it did of old. A time there was, of our ignorance, when we knew of no other world, nor cared for any other. We loved it, we lived for it, and we desired that it might be always our own. If ever we spake of heaven, it was only as of the sky above our heads. If ever our eye glanced upward, it was only to roam over that high-arched vault, where Fancy feasted itself with the romance of the Imagination. Our thoughts went no higher nor further than these things. But Sorrow revealed to us wondrous mysteries. It took us within the veil, and shewed us the Mediator at the right hand of God, seated in the fulness of His power, and

mighty to save. It told us of a great multitude, who were for a while in heaviness through manifold temptations; but who now, having come out of all, and having washed their robes, and made them white in the blood of the Lamb, are before the throne of God, and serve Him day and night in His temple. And now are we satisfied that, beyond the clouds is our blessed home, a building of God, an house not made with hands, eternal in the heavens.

We are changed in our walk. The new relation into which we are brought, involves us in new obligations. Love creates love. Gratitude generates obedience. How hard was it once either to do, or to suffer God's will! How heavy seemed His yoke! We were slaves under a task-master; but now are we sons under a Father. Or, we resembled the prodigal. We had left Him, who loved us best, and in a far country had wasted our substance in riotous living. Yet when the outcast sought again, in his need, the home and the heart from which he had wandered, he found that it was a father, and not a foe, that awaited him. How affecting the story—"But when he was a great way off his father saw him, and had compassion, and ran, and fell on his neck, and kissed him!"

Fitting emblem of the hallowing instrumentality of Affliction, and of the rich mercy awaiting the repentant sinner!

"Blessed is the man whom Thou chastenest, O Lord!
And teachest him out of Thy law;
That Thou mayest give him rest from the days of adversity!"

The Daily Cross taken up.

"Come ! take up the Cross."

MARK x. 21.

X.

THE DAILY CROSS TAKEN UP.

[A Call to higher Duty.]



OUR beautiful Religion was revealed to us, that we might be beautified with Salvation. It beautifies the soul ; and, by so doing, it beautifies the life. Accepting its guidance, we are shown the way in which we should go. The way of holiness is opened to our view. We put off the old man with his deeds ; and we put on the new man, which is renewed in knowledge after the image of Him that created him. There is a Voice heard within us, henceforth, controlling every secret thought, and regulating our whole outward walk. It teacheth us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. It sets before us whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, every virtue, every praise ; and it commands us to think on these things.

Precept is good. Performance is yet more excel-

lent. Such counsels come to us not in word only, but in deed and in truth. They are illustrated by the life on earth of our Master, and only Saviour, Jesus Christ. He walked among sinners, yet He was separate from sinners. He was holy, harmless, undefiled. Guile was not found in His mouth. He sought not His own glory. He did not His own will. He pleased not Himself. He calls His people to like service. "If any man will come after Christ, he must deny himself, and take up his cross daily, and follow Him."

In the path of obedience, the Cross may be expected; and every disciple must count upon his cross. He needs it for discipline; and he, straight-way, finds it. Now, no chastening for the present seemeth to be joyous, but grievous. Man's nature shrinks from the cross, because his nature is to suffer upon it; and fain would the heart within him go out of the way, or try to reach heaven by another road. But, without holiness, no man can see the Lord; and the sinner, turning from the error of his ways, must "cease to do evil." He must "mortify his members, which are upon the earth"—not alone those of the grosser kind, of which it is a shame even to speak, "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry;" but other disobediences, of which men think but lightly, "anger, wrath, blasphemy, filthy communication," falsehood, and such like. Such propensities are congenial to the old Adam within him; but they are to be anxiously watched against, and

prayerfully resisted by the Christian. They must be "crossed;" and this can be accomplished only by union with the Crucified.

The cross, thus encountered, is the believer's own—not another's. It is "his," just as much as though it bore his name in title or superscription. It is placed before him—filling his path; and he is enjoined to "take it up," or appropriate it. Shall he do this, or refuse it? The multitude, finding in the way of holiness the "crossing" of their own sinful wills, determine that they will not walk in that way. They turn aside to the right hand or to the left. They repudiate the restrictions of Christianity, as unnecessary; and they walk not with Christ, because of "the offence of the cross." (Gal. v. 11.) But the servant of Jesus must do otherwise. Religion is to be to him a personal thing. It has brought into his soul a death unto sin, and a new birth unto righteousness; and he asks himself, How shall he, who is dead to sin, live any longer therein? He will deny himself. He will follow Christ, at all hazards. He will pluck out, and cast off, what would cause him to offend—though dear to him as his right eye, or right hand. He will, by strength not his own, subjugate "the motions of sin in his members"—those turbulent, unruly, ever-restless tides of passion, which rock the heart, as the tempest does the ship, and must finally overwhelm it, if no Deliverer appear. In that conflict, the disciple will neither be forgotten nor forsaken. There is One, who will come to him over the waves of trouble, to rebuke the wind and

the raging of the water ; and at His voice they shall cease, and there will be a calm.

The cross must be "taken up;" nor will the believer count this an hard saying. The disciple is not above his Master, nor the servant above his lord. Jesus went from the cross to the crown ; and the follower of Jesus cannot have the crown, until first he has borne the cross. He, therefore, willingly takes it up. He assents to the wisdom that prepared it, and he consents to the will that provided it. It shall be to him no stumbling-block. If he fell upon it, he would be broken ; and if it fell upon him, it would grind him to powder. But now not his will, but his Master's, be done ! And when the cross is "taken up," the way to heaven is open ; and only a brief passing interval separates the believer from the paradise of his God.

It is to be a "daily" cross ; for, day by day, will his foes confront the Lord's servant. Day by day, may he expect conflicts ; and, day by day, must he endure hardness as a good soldier of Christ. He wrestles not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. He has domestic enemies, likewise, to be daily encountered ; and against them he will war a good warfare. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, he will bring into captivity every thought to the obedience of Christ. He has daily perils, too, in a world that lieth in wickedness ;

and he remembers the warning against loving the world, and the things that are in the world. Looking in faith to Him, who overcame the world for him, the follower of the Crucified will be enabled to overcome this subtle foe. "God forbid," he will thankfully exclaim, "that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world!"

The cross, when taken up, is to be borne or carried. Herein is further discipline; for it is implied that there will be put forth an active principle of life for service or suffering, and not the exhibition of a cold negation of consciousness. It is not upon a stone, that might not move beneath it, nor upon "horse or mule," (Psalm xxxii. 9,) that might carry it without understanding its purpose, the cross is laid; but upon a living, thinking, sensitive Intelligence, who is thenceforth to be directly connected with it. One, sentenced to the cross in other days, was compelled to carry it from the judgment-seat to the place of suffering, or, if physically unequal to the whole, to bear at least its transverse beam. The Redeemer of the world bore this burden Himself; and He has for ever consecrated obedience and self-denial, by applying to them the imagery taken from His own precious death.

* * * * *

No cross, no crown! and there can be neither cross nor crown, where there is no Christ! "If any man serve Me," spake the Redeemer, (John xii. 26,) "let

him follow Me;" and twice is the like saying enunciated concerning him, who will take up the cross. He is to "come after" Christ, and to "follow" Christ. He is to act as a traveller with his guide; as a soldier with his captain; as sheep with their shepherd. The footsteps of Jesus have marked out the pathway of obedience and self-denial. By no other approach can we come to God. In no other way can we walk, so as to please God. Christ suffered for us, leaving us an example, that we should follow His steps. Let us beware of seeking our own ways. Let us shun all ways, that were untrodden by our Master. The disciple of Christ will show himself to be a follower of Christ. Into no devious paths of the world's fashioning—into no erratic places of his own choosing—may he wander. He has found the way, and he is to follow it. He has received Christ Jesus the Lord, and so is he to walk in Him.

Alas! for the vanity of man, that would evermore "make" to itself crosses; and refuse to "take" such as are appointed of God. Some think they would rather have any other affliction than that sent them of heaven. They declare that they could bear a different trouble better; and they enquire, "Was ever sorrow like unto their sorrow?" Some are willing to lay aside any other weight than that which God calls them to throw off; or to fight with any other transgression than the sin which doth so easily beset them. I doubt not but that the young ruler was ready to "do" a good deal, that he might inherit eternal life. But he would not do the very thing that

he was required to do. His snare was his wealth. The cross laid upon him was to deny himself here. This was *his* cross ; and he refused to take it up. He went away sorrowful. He left Jesus.

How many, too, have gone aside, to erect in places of their own choosing crosses for themselves ! They would serve God in their own way. They would approach Him with "a voluntary humility." By a laboured round of penances, austerities, and other will-worship, they would raise their own cross—striving to keep under the body, and bring it into subjection. St. Anthony would resort to the wild beasts of the wilderness, and St. Simon Stylites consign himself to the summit of his obelisk. Anchorites have chosen a rocky cavern. Cœnobites have immured themselves in the cloister. But not thus is the Master's will concerning His servants. He reminds them that they are "the salt of the earth ;" and they can be such only by commixture. He tells them that they are "the light of the world ;" and, being such, they must show themselves, and shine. He is their bright exemplar. He received sinners Himself ; and He even associated with sinners. His last wishes for His followers were of this character. He did not pray the Father to take the disciples out of the world, but to keep them from the evil.

As we are not to make our own crosses, so we are not to go unnecessarily to meet such trials. We need not anticipate them ; nor distract ourselves with forecasting care. Crosses will come to us, in God's time and way ; and, we may assure ourselves,

that when they thus meet us, they are of our heavenly Father's sending. As each has his special duty to do, which no other can do for him, so each has special trouble to be borne—*his* cross, whether it be of affliction or of sanctification. When, in the path of duty, we find the cross, it is well. A divine hand has laid it in our way. It is our own ; therefore, let us not try to avoid it or escape it. That is best which comes from God : and what He doeth, we may not know now, but we shall know hereafter. He asks us to possess our souls in patience. Some pull down crosses upon themselves, and are crushed beneath them ; and some, in trying to miss their cross, despise the chastening of their Lord, and so lose their choicest mercy.

The believer is required to take up his cross, and follow Christ. He is to bear its pressure meekly, if it be laid upon him in affliction. He is to submit to its restriction patiently, when it comes in discipline—continually mortifying all his evil and corrupt affections, and daily proceeding in all virtue and godliness of living. He is to “bear” his cross ; but he is no where enjoined to “wear” it. Calvary, the terrible evidence of man's guilt, the witness of God's offended justice, the place of the Redeemer's suffering, cannot be named lightly. How shall its Cross be less solemnly regarded ? Yet so it is. Borrowing from Romanism, after the fashion of our times, we have the Cross constantly shown in public as an article of *vertu*, or worn on the person, in luxury, for an ornament. Profanity seems to me to have reached

its climax in such exhibitions, against which here is a noble protest:—

“ ‘Take up the cross!’ the Saviour said:
But was it one to hold in hand?
To deck the ears, or neck, or head;
Or on a shelf, or table, stand?
Christ’s torment, turned into a toy,
Never gave holy angels joy.”

Whoso hath learned the exceeding sinfulness of sin, and what was needed to put away sin, cannot remember the Cross but with feelings of anguish, shame, and deepest self-abasement. What shall be said of those, who make the symbol to minister to their personal decoration?

If we may not be cross-wearers, neither should we be cross-worshippers. The ghastly crucifix, despite of the Second Commandment, is uprearing itself continually in our midst; and we are told that we should glory in the cross, and not be ashamed of the cross of Christ. Is this procedure after the mind and will of God? Is it, thus, we are to keep in continual remembrance the sacrifice of our Lord’s death? Christ, being raised from the dead, dieth no more. Shall His professed followers regard Him as one that is dead, or living? The Church of Rome, by her Madonna images, robs Him of His power, when she shows Him as a weak, helpless babe; and by her “roods,” or crosses, she robs Him of His life, depicting Him as dead. She sees not that, at the same time, she deprives her people of the hopes and blessings of His resurrection. “If Christ be not

risen," quoth St. Paul, (1 Cor. xv. 14,) "then is our preaching vain, and your faith is also vain." And, again, (verse 17,) "If Christ be not raised, your faith is vain; ye are yet in your sins."

* * * * *

Not before the Crucifix, graven by art and man's device, are we constantly to prostrate ourselves; not the like symbol, of gold, or silver, or ivory, are we to take up daily. But we are called of God with an holy calling; and are required to deny ourselves in all things opposed to His holy will. We are to strive with our own corruptions. We are to fight against them, through faith in The Crucified. Looking unto Jesus, and being led of the Spirit, we shall be, finally, more than conquerors. We shall go from strength to strength, until every one of us in Zion appeareth before God.



Following Christ.

“JESUS saith unto him :
‘ Follow thou Me!’”

JOHN **xxi.** 22.

XI.

FOLLOWING CHRIST.

[An Exhortation to Obedience.]

FOLLOW ME!" was the simple counsel of Jesus to His disciples, during his ministry here upon earth. "Follow Me!" said He to the two brethren, Simon called Peter, and Andrew his brother, "and I will make you fishers of men." (Matt. iv. 19.) "Follow Me!" was what He spake to Philip of Bethsaida, (John i. 43,) who, obeying, found Him, of whom Moses in the law and the prophets did write. "Follow Me!" was all He said to Levi, the publican, as he sat at the receipt of custom; "and he left all, rose up, and followed Him." (Luke v. 27, 28.) The call was made; the word came with power. Whatsoever the disciples hitherto were employed about, they forsook—their nets, (Mark i. 18,) the ship, and their father, (Matt. iv. 22,) their all; (Luke v. 11;) and they followed Him.

They were men in earnest, and they acted with consistency and devotedness. They willingly gave up houses, and brethren, and sisters, and father, and

mother, and children, and lands for His name's sake. Yea, they counted not their own lives dear unto them. "Lo!" said Peter, "we have left all, and have followed Thee." "What things were gain to me," wrote Paul, "those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."

Straightway, these followers of the Lord were placed in a new relation, and were admitted into an intimate acquaintance with Him. They were made His chosen associates. They companied with Him, going out and coming in. If He taught the people, the disciples were standing by His side. If He worked His miracles, some of these whom He called "friends" (John xv. 15) were with Him. If He withdrew to the garden, as to a place of resort and retirement, still they accompanied Him. In the ship or on the shore, in the temple or away on the mountain apart, by day or by night, these, His followers, were beside Him. They were permitted to enjoy His society. In happy familiarity, they could question Him as their Teacher, and have their perplexities removed. "Lord, how is it?" "Declare unto us this parable." "Teach us to pray!" (John xiv. 22; Matt. xv. 15; Luke xi. 1.)

The requirement of Jesus is yet the same; and we may rejoice in knowing that the consequent privileges remain unaltered. "If any man serve Me!" saith the Redeemer, "let him follow Me; and where

I am, there shall also My servant be: if any man serve Me, him will My Father honour." (John xii. 26.) We cannot be His disciples, unless we be willing to give up all for Him. The Master is come, and is calling for each of us. Oh! prepare to hear His voice, and follow Him.

The Called One arises to seek Him, whom he now feels to be Master and Lord; and, as he follows, he is numbered with the Saviour's disciples. At once he is admitted along with them into the presence of Jesus; and never henceforth is he to be excluded from it. There is no hour, when he is not free to come to Him. There is no place, whither he shall go without Him. Nought can separate him from the love of Christ. Not tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword can effect it. Not life, nor death itself can bring it to pass. If he live, he lives unto the Lord, and has Christ always with him. If he die, he dies unto the Lord: he departs to be with Christ, which is far better than sojourning here. The union is indissoluble. He can say, "My beloved is mine, and I am His"—His for ever.

And, like as the disciples were permitted to bring their ignorances to their Master, that He might instruct them, even so now he who follows Jesus is privileged to come unto Jesus in every time of need and daily to learn of Him. All doubts, all darknesses may be confessed to Him, in full assurance of His gracious consideration of them. The believer

does this in prayer. Mark that earnest look turned heavenward—fixedly gazing on the unseen Redeemer, and waiting patiently on Him! It is the inquiring look of the disciple who has come unto his Master to learn of Him. The petition is put in. The response will soon be given. “Speak, Lord, for Thy servant heareth!” Wisdom from above is given, guidance into all truth, grace to help in time of need, strength to glorify God in the day of visitation.

The disciples of old, moreover, had Jesus continually praying with and for them. He closed His communion with them by intercessory prayer. For His own called and chosen and faithful ones, Jesus still pleads. He ever liveth to make intercession for them. He is gone within the veil, and we see Him no more; but it is only to appear in the presence of God for us. How it may stimulate our devotions, strengthen our faith, quicken our hope, and enkindle our love, to remember that Jesus is pleading within that veiling expanse, while we are praying without! Our petitions are presented by Him, and are made His own. Unworthy they were to be heard: but on them lies the blood of sprinkling, that ever brings acceptance. And not only the petitions, but the petitioners, have access to the Father through Him. We, who were afar off, are made nigh by the blood of Christ.

* * * * *

Other thoughts are connected with "following" the Lord. Let us for a while indulge them:—

Imagine what are the perils of Alpine climbing. Venturesome travellers grow eloquent about them in their books. The guides, we are told, are often compelled to cut holes in the solid ice for their own feet, and to make after this fashion a trackway for those who are to follow them. Step by step do the travellers proceed, each successively planting his footsteps in the fissures made for them, and in which the guides had previously inserted their own. If anyone, in his fancied independence, turn out of the path to the right hand or to the left, and neglect the stairs of safety, ruin follows. His feet glide under him. He is hurried down the slippery mass. Frightful precipices, that yawn beneath, receive in a few moments his shattered, lifeless corpse.

Unreservedly we must follow Jesus. He is the way, and we are called to walk in Him. He left us an example, that we should follow His steps. Our duty is simple. We are to follow the Lamb, whithersoever He goeth. We are to plant our footsteps where His have already marked the way. We are to come after our Guide. It is for Him, and not for us, to choose the route; but we may always rejoice that we shall go nowhere without Him, and that He will lead us forth by the right way to the City of habitation.

Safety is found in marking His steps. Destruction follows, if we turn aside. Nor let us, like Peter, in his temporary cowardice, (Matthew xxvi. 58,) follow

“afar off;” but “hard after,” (Psalm lxiii. 8,) as did David; “fully,” (Numbers xiv. 24,) as did true-hearted Caleb.

Hindrances to our onward course may be counted on. But they may be all hopefully combated, and they shall be successfully overcome. Without, at times, will be fightings. Within, full often, will be fears. But we have always help ready in our Guide. He will never leave us, nor forsake us. Only let Him take us by the hand. Only let us lay hold of Him. The sympathy of the Redeemer, His tenderness and pity move Him to the side of His trembling servants. He is touched by the feeling of their infirmities. He knows whereof they are made. He remembers that they are dust.

If there be things interposing from without, they must be freely given up for the Lord's sake. The disciples of Jesus, in the days of His flesh, did not think it too much to deny themselves in these. They left all, and followed Him. It is the same obligation still. If any will come after Christ, he must count all things but loss for Him. He must be ready (should the alternative arise) to hate his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also; if, by keeping these, he will lose Christ. For if any of these possess an attraction, that binds them on the affection, they are idols; and Christians must flee from idolatry.

Further, we are called to follow the pattern, or

example, of our Master. We are to be like Him. His holy life, His perfect self-dedication, His faith, His obedience are set before us as our models. Well doth good Archbishop Leighton express it :—

“ He left His footsteps as a copy, to be followed by us. Every step of His is a letter of this copy ; and, particularly, on this point of suffering, He writ us a pure and perfect copy of obedience in clear and great letters, in His own blood.”

It is the great end of the Gospel of Grace to infuse the same mind into us, which was also in Christ Jesus ; and, if we be planted in the likeness of His death, we shall be also in the likeness of His resurrection. We shall go with Him from the cross to the crown. Where He is, there shall also His servants be. They shall follow Him.

“ Who are these like stars appearing,
These before God’s throne who stand ?
Each a golden crown is wearing ;
Who are all this glorious band ?
Hallelujah ! hark ! they sing—
Praising loud their heavenly King.

“ Who are these in dazzling brightness,
Clothed in God’s own righteousness ;
These, whose robes of purest whiteness
Shall their lustre still possess,
Still untouch’d by Time’s rude hand ;
Whence come all this glorious band ?

“ These are they who have contended
For their Saviour’s honour long,
Wrestling on till life was ended,
Following not the sinful throng ;
These who well the fight sustain’d,
Triumph by the Lamb have gain’d.”

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, we are comforted. The heart, that was weary, grows strong. The hands, that were hanging down, are again uplifted in prayer. The feet, that were feeble, are planted with renewed vigour. We see the heavens opened, and the Son of Man standing on the right hand of God. Whither He has gone, we cannot follow Him now, but we shall follow Him afterwards. He is passed into that blessed region, as our forerunner, to take thereof possession for us, and to keep possession in our behalf; and He has promised His disciples that He will come again, and receive them unto himself—that where He is, there they shall be also.



Parting Words.

“The LORD be with you all ! ”

2 THESSALONIANS, iii. 16.

XII.

PARTING WORDS.

[On leaving a former scene of Ministration.]

AMONG the many incidental proofs of the Divine Inspiration of Holy Scripture may be adduced the suitability of its counsels to our whole condition in this world. The Word of Him, who knoweth what is in man, it speaks with equal vividness to the heart at all times and under every circumstance. Are we rejoicing in Hope? Where can we find such sublime ascriptions of praise, such thrilling thanksgivings, such magnificent halleluias, as are everywhere scattered through its pages? Are we cast down by Affliction? Still may we listen to the same gracious Voice, speaking to us now low and soft, "as one whom his mother comforteth," telling us that the LORD is very pitiful and of tender mercy; that He knows whereof we are made, and remembers that we are dust; that He will not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape, that we may be able to bear it. Are we

mourning over the grave, where lies cold and still the heart that once beat in fond unison with our own? The Word of God again breathes forth its accents of comfort, bidding us not to sorrow as those who have no hope; pointing us to the empty sepulchre of our Emmanuel, and then to the cloudless Heaven into which He has ascended; declaring that Death has lost its sting, and the grave has been robbed of its victory, for that those who sleep in Jesus, God will bring with Him.

And when, in the separations of Life, friends, the nearest and dearest, must leave one another, and go forth to walk in sundered pathways, until that time when they shall meet again in the mansions of their Father's house in Heaven, what such comforting words of parting can be employed as those the LORD has placed on record for our use in His Revealed Word? Where else can we find such touching benedictions; such expressions of simple but unreserved Faith; such cheering assurances of re-union, if not in this world, at least in that land where sorrow and defilement cannot come? How could human affection pour out, at such a season, all its passionate tenderness in a nobler aspiration than that of Laban for his son-in-law, Jacob—"The LORD watch between me and thee, when we are absent one from another!"

So, brethren! when I sought for a text on which to address you to-day—the last Sabbath I shall speak to you from this place—I found my difficulty simply to lie in the selection of it. Out of the multitudinous

passages in the Sacred Volume, from its commencement to its close, that at once started up to my memory, it was hard to say *which* was most worthy of choice. The farewells of Moses, and Joshua, and Samuel to their people, could not only supply a scriptural precedent for the occasion, but might easily be made to furnish a parallelism of feeling, and a rich treasury of words. Yet I turned from them; and sought in preference the story of Paul, in whom we perhaps possess the noblest exemplar of what a Christian Pastor ought to be. For I knew that, in his affectionate letters to the Churches he had either planted or watered, I should have everything my own heart would to-day desire to express. In more places than one, I remembered how tenderly the Apostle had delineated his yearning desire over his spiritual children; and I was therefore sure of finding, somewhere in those deeply interesting communications, a "word fitly spoken." From the conclusion of his Second Epistle to the Thessalonians, I at length adopted the sententious passage on which my last words shall be spoken to you. The benediction is very simple; but it takes in everything the departing Minister can wish for his People:—"The LORD be with you all!"

May the Holy Ghost, the Comforter, be present with us at this time to enlighten and direct us, that we may be guided into all truth!

"The LORD be with you all!" The words are (as I have said) very plain. They have been brought into our Prayer-Book, where they immediately follow

the Apostles' Creed, both in the morning and evening service. They have become so trite, that they start almost of themselves to the lip, simultaneously with the last pressure of the hand, with separating friends. Owing to this very repetition, something of their freshness and of the fulness of their meaning may have escaped you. Let us seek, under God's grace, to revive them in our memories. They seem to me to say, or to give me the power of saying: 'I must depart. I must go and do my Master's work in another part of His vineyard. I must now go away from the midst of you, and my place shall know me no more. But I do not leave you comfortless. There is One to whose providential care I can safely commend you. 'The LORD be with you all!'

And more. They speak on for me. "When I am going away, I do not ask for the ordinary blessings which God can bestow on His people, but for the richest and rarest of all, the near abiding of Jehovah with you. My contemplations ascend far higher than the gifts ; they reach the Giver Himself. It is not the creature-comforts of His hand you so truly need, as a near union with Him by living faith. I have preached to you indeed the mercies of redeeming Love, but it was only to draw your hearts to the loving Redeemer. There may be selfishness in aspiring after exemption from pain, and deliverance from sin ; but no such taint can fall upon the feeling that longs after God, even the living God. In Him alone can the capacities of your being meet a satisfyin

fulfilment. In Him only can the deeply beating heart find its rest—in Him, who is LOVE.”

Hence the text tells not of grace, mercy, and peace; of reconciliation with God; of favour and pardon; but it includes all these and far higher mercies in that one simple prayer, “The LORD be with you all!” His bestowals (those at least of His providence) may be received without Himself; but never doth He descend on any heart that He may dwell in it, as in His temple, without bringing down with Him cherubim of glory to shadow the mercy-seat. Far higher blessings are therefore intimated in this short benediction over the believers in Thessalonica than in lengthier and more striking forms of prayer.

Had any of you a dear friend, (whether father, brother, husband, or child,) who was gone into some distant land, that he might prepare a home for you. Were it settled between you both, that when the fit time had come, he would send for you and bring you to him never to separate again, could the choicest gifts, the produce of that far-away shore—be they fruits, or flowers, or gold-dust, or pearls—content you to remain for ever in a country where you now felt yourself an Alien? Could they suffice for your satisfaction? Could they supply the place of the absent donor? Assuredly, not so! You would regard the gifts as precious evidences of the giver’s affection for you; but when your wistful gaze fell on them, it would be only to make you long the more for *his* presence. Your heart, at their sight, would

beat quicker, and a quivering would come to your lip, and the tear to your eye ; and mentally you would overpass all dividing distance and time, and anticipate the joys of your re-union. The treasures would be welcomed indeed ; yet all they could do, would be to act as remembrancers of the donor. They never could be accepted in his stead.

Even so with the Redeemer's mercies ; never should they usurp His place ; for they never can supply it. They are but given us for our comfort, while He is absent. They were not designed to satisfy us, while severed from Him. Precious proofs are they of His love. Let them be received as such, and not be perverted into supplanters of Him in our affection. He is gone to prepare a place for us, and will come again to receive us to Himself. Our longing wish, in the intervening time, should therefore be for Him, and not for His blessings apart from Him. You perceive now what an expansion of meaning is given to the text ; and how the thought grows on us while we meditate upon it. The LORD be with you all ! The Lord of light and glory ; the Lord of love and peace ; Jehovah, the Self Existent ;—" be with you," in near and close fellowship ;—" be with you all," alike the highest and the humblest.

In various places of the Old Testament you will find that the Elders, who have there obtained a good report, loved to bestow on localities, hallowed to them by the reception there of some special mercy from *the Almighty*, a designation that marked their

gratitude. The name is generally a compound one, connecting the blessing itself with the name of the LORD, from whom it had been received. For the most part, either in the text or margin of our Bibles, we have the Hebrew epithet, along with its purport, in our own vernacular English ; and in this way our admirable Authorized Version fitly preserves the very inscriptions carved on these Ebenezer stones. The narratives in connection form some of the most interesting episodes in patriarchal history, and there is a moral in each. These things happened unto them for ensamples. We can trace in the several stories an accurate prefigurement of what must befall ourselves in our pilgrimage through this world. We can find the same trials and the same sorrows, the same conflicts without and the same troubles within, which we must know ere we can enter into rest. We can read, also, of what gracious supports the LORD can give His people ; with what strength from on high He can arm them, making them more than conquerors ; and how continually He watches over them by His providence in the midst of their dangers. We can discover also (and the knowledge should shame us) how with far inferior privileges those Faithful Ones pressed onward in their heavenly vocation, not having received the promises, but only seeing them afar off, and yet looking for a City which hath foundations, whose builder and maker is God. We perceive how, with them, every mercy received a special record ; and how altar and pillar were continually upreared to signify the praise of a heart

thankful to the LORD for all His benefits. I do not know that I can more profitably illustrate this prayer of Paul's for the Thessalonian Christians, than by considering it in the additional light these Scriptural narratives can be made to afford. We can conclude from such an examination of it, that Jehovah is the same yesterday, to-day, and for ever; and in the manifestation of His goodness to His people of old, can learn to our comfort that He will yet keep the feet of His saints. To a few of those passages I would now direct your attention.

I. The first is in the twenty-second chapter of Genesis. The sacred penman here takes up the story of Abraham in his latter days, when God had fulfilled to him His promise of a son. Isaac had now grown up to youth, or opening manhood;* and in the fulness of his strength must have been all that his aged sire could have wished or hoped for. In him Abraham beheld more than his image in flesh and blood—the boy who was to transmit his name to future men. The Patriarch's faithful heart looked beyond the things of this world, and saw in this gift of God to him the founder of that illustrious line, whereof should come The Seed, in whom all nations were to be blessed. His own condition (as we infer from the conclusion of the preceding chapter) was greatly improved. He was no longer the wanderer and wayfayer, but was "sojourning in the the Philistines' land many days." Danger from the

* Josephus tells us he was now twenty-five years of age.

surrounding nations had also passed away. At Beer-sheba, The Well of the Oath, he had ratified a covenant with Abimelech, King of Gerar, and with Phichol the captain of his host ; and rest and tranquillity seemed at last to have dawned upon him. In his domestic circumstances, also, there was perfect harmony reigning. Hagar, the bond-woman, and her son Ishmael, had been sent away ; and Isaac, the child of promise, was the sole heir and possessor of his home. But never on this side heaven can the Pilgrim of Immortality find rest ! Abraham needed yet a probation ; and his God, for very love's sake, will not spare him. Hitherto the Patriarch had been tried whether he loved his country and his father's house better than the LORD. He will now be proved whether he thus loves his son. Harken to Jehovah's command :—"Take now thy son, thine only son, Isaac, whom thou lovest," (every word seemingly containing an additional burden of grief,) "and get thee into the land of Moriah, and" (what is he to do with him ?) "offer him there ! for a burnt offering ! upon one of the mountains which I will tell thee of !" Astounding message from a God of love ! Is a father to embroe his hands in the blood of his innocent child ? Are the promises about Isaac to be nullified, and in so horrible a manner ? Was ever sorrow like unto this sorrow ? There is no reason given, nor plea assigned. God does not charge him with rebellion against His laws, or forgetfulness of His authority. He does not require the fruit of his body for the sin of his soul. But, mark the unhesitating obedience of

Abraham ! Being tried, he offered up Isaac. He reasoned not with flesh and blood. He took his son with him, and rose up and went to the place of which God had told him. Then, (for we must briefly follow the story) reaching Moriah on the third day, he leaves the young men, or servants ; and, accompanied by Isaac, he ascends the fatal hill. He builds an altar, and lays the wood in order upon it. He binds Isaac, (who, evidently without resistance, submits to the LORD's appointment, and thus becomes an eminent type of the willing obedience of Jesus,) lays him on the altar upon the wood, and takes the knife in his hand to slay him. Now is the time for the God of mercy to interfere. At the 12th verse we find Him speaking : " Lay not thine hand upon the lad, neither do thou anything unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me ! " Abraham joyfully, in the same spirit of faith, obeys ; and lifting up his eyes he perceives a victim provided of the LORD, a ram caught in the thicket by his horns. He takes and offers him up for a burnt offering in the stead of his son. In grateful commemoration of this miraculous interposition of the Almighty, he calls the name of the place " JEHOVAH JIREH," that is, " The LORD will see, or provide."

And now, dear brethren, if to-day (in the solemnity of our parting from one another) I seek for you a blessing, may I not pray that the JEHOVAH JIREH of the olden days " be with you all " ? If in His good pleasure I must leave you, and go forth to another

place to do my Master's work, is it not sweet to let those words linger on the memory, like a haunting strain of lovely music, "God will provide"? He will raise you up another teacher, wiser, better, and abler—I will not say, more loving and more attached to you—than I am; and for myself He will open me a door, great and effectual, that no man can shut. That He may accomplish all this, it is expedient that I go away. The LORD is wonderful in working, and must not be judged by sense, but by faith. Let us not stop at second causes, but look upward through them all; and, at last, the eye will be riveted on Him, and we shall exclaim, "It is the LORD!" Then, the sense of His providential care will afford abundant comfort. Surely, if He feedeth the young ravens that call upon Him, He will feed His children. If the hairs of our head be all numbered, we may not question His minutest acquaintance with all the events that befall us. God *will* provide!

In all the changes and chances, therefore, of this mortal life, I would fain impress on you the duty of thus realizing the LORD's unwearied oversight of His people. In this way, truly, by a freer use of your privileges, can you attain to a larger measure of spiritual happiness. In your weariness and painfulness, in your wants and necessities, in the cares that must often press upon you, and cause your souls to cleave to the dust, think of this characteristic of your God, and you will be encouraged to trust in Him—JEHOVAH JIREH, "God will provide!" Are you weak? He will provide strength. Are you in

affliction? He will comfort you. Are you bowed down by any secret, but overwhelming, grief? Cast your burden upon the LORD, and He will sustain you. He is God the provider; and He has covenanted to supply all your need, according to His riches in glory by Christ Jesus. Look upward to Him with the trustful eyes of children; and your Father which is in Heaven will give you good things, when you ask Him.

But I more especially point to your spiritual necessities. The wants of the body are clamorous, and make themselves to be heard; but the soul, ever since it became polluted by sin, heeds not its imperfections. Naturally it cannot perceive that it is now wretched, and miserable, and poor, and blind, and naked. The great change of conversion conducts it at once from a self-satisfied state of woe and want to the throne of grace. There it makes its appeal for mercy; and there it finds grace to help in its time of need. Your immortal spirit requires a daily support just as much as your earthly frames; and JEHOVAH JIREH, God has provided it. There is bread which came down from Heaven, of which if any man eat he shall live for ever. There is living water, whereof when we drink we never thirst. In them you have spiritual sustenance—"meat that endureth unto everlasting life"—provided by the LORD Himself. Hear Him proclaiming the blessing with His own voice:—"I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst!" Can we not read the words JEHOVAH

JIREH here? He looked, and there was none to help. He wondered that there was none to uphold. Therefore His own arm brought salvation. He "provided" a costly ransom for the prisoners who were going down to the pit. He spared not His own Son, but delivered Him up for us all.

II. The next illustration will be found in the fifteenth chapter of Exodus. Israel is now triumphing before the Lord, and singing her psalms of praise for the overthrow of Pharaoh and his chosen captains in the Red Sea. The same waters that stood, like a wall, on the right hand and on the left of Jehovah's ransomed people, rolled down their resistless torrents on the pursuing Egyptians, covering their chariots and horsemen, so that there remained not so much as one of them. Now after this, (for the LORD must bring His people forward to their promised rest,) we have the opening scenes of Israel's wanderings. Moses conducts the people from the shore of the Red Sea, and they go out into the Wilderness of Shur, where they journey three days without finding water. At length the grateful rippling of a streamlet breaks on the ear, and the wearied ones press towards it. It is water, flowing water! The famished crowds haste on.¹ They draw near. They reach it. They rush into it. But—they may not use it. "When they came to Marah," writes the historian, "they could not drink of the waters of Marah, for they were bitter."* The people murmured against

* Marah still preserves its name and the bitterness of its waters. "In the form of Amarah the name is now borne by the barren bed of a winter torrent, a little beyond which is still found a well called Howara, the bitter waters of which answer to this description.

Moses; and the meek-hearted Saint appeals to his God in prayer. He asks for a remedy, and this is speedily discovered to him. "The Lord showed him a tree, which when he had cast into the waters, the waters became sweet." Then, the LORD deduces from this a spiritual lesson, and sets forth to the people of Israel the blessing of walking obediently before Him. He covenants that if they will diligently hearken to His voice, and do that which is right in His sight, and give ear to His commandments, and keep His statutes, He will preserve them from the diseases that afflicted their oppressors. And (in order that this mercy might not pass away into oblivion) He takes to Himself the significant title, "I am the LORD that healeth thee;" or, as it runs in the original, "JEHOVAH ROPHI." The Israelites are thence brought to Elim, where they find no less than twelve wells, and there they encamp in the midst of those abundant streams.

Are there no waters of Marah in this world, waters bitter as wormwood, of which, though thirsty, we refuse to drink? The longings of the weary heart cannot be satisfied with them. It pants for something better; and well it is when its desires do not (as it

Camels will drink it; but the thirsty Arabs never partake of it themselves; and it is said to be the only water on the shore of the Red Sea which they cannot drink. The water of this well when first taken into the mouth, seems insipid rather than bitter, but when held in the mouth a few seconds, it becomes exceedingly nauseous. The well rises within an elevated mound, surrounded by sand-hills, and two small date trees grow near it."—KITTO'S *Biblical Cyclopedia*, Vol. i., p. 301.

The medicinal tree is supposed to have been the *Rhodo-daphne*, or rose laurel, called *Ardiphne* by the Rabbins.

was with Israel) turn into murmurings. What a mournful picture of our common lot, yet how true and forcible, is that drawn by the Patriarch Job [xiv. 1, 2]:


“Man that is born of a woman,
Is of few days, and full of trouble.
He cometh forth like a flower, and is cut down;
He fleeth also as a shadow, and continueth not.”

The newly-born baby weeps, and its tears are the presage of the sorrows yet to be its own in maturer years. Track the child on to the boy, and the boy up to youth and manhood, and you find him all the while treading in a path where he meets no satisfying rest. The disappointed hope, the baffled desire, the agony of wounded feeling, the sickness of heart from the unkindness or mistake of others, successively beat down the high aspirations with which the journey of Life is commenced. But more than these. The knowledge of evil derived from our tasting of the forbidden tree; the striving with our own corruption; the pains and diseases of our mortal bodies; the bereavements we sustain in the deaths of friends—all proclaim that the streams of this wilderness are poisoned. In what way? By a polluting plague—sin. Through the offence of one judgment came upon all men to condemnation. In our federal head, the first Adam, we all die. By him sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Our nature is utterly corrupted; and of ourselves we are alienated from God, and enemies to Him in our minds by wicked works. For this reason has the

earth been "cursed for its tenants' sake." For this reason are the waters that might have slaked our thirst, waters of bitterness. Wearied as we are, they cannot refresh us. We know they are tainted, and we shrink from them with loathing.

Is there no remedy? Cannot Marah be made Naomi? May not those waters be sweetened? Truly so: and by the same mode, as did the Jewish Legislator when guided by the LORD. There is a tree whose leaves are given for the healing of the nations. There is a tree, on which an unblemished Victim offered Himself without spot to God; and whenever The Cross is taken up, then the plague in the waters of life is stayed. Affliction changes its nature, and is patiently (if not rejoicingly) submitted to. Sorrow is turned into joy. The mourners in Zion are endued with beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. The power of the LORD is present to heal them. "ЈЕHOVAH ROPHI" is become their own in a covenant of peace; and He discovers to them the transmuting process by which the waters of this world are changed into waters of eternal life, clear as crystal, proceeding out of the throne of God and the Lamb.

Here again, when repeating the prayer that "The LORD be with you all!" I would add, May He be with you in the remedial agency of Redemption, forgiving all your iniquities, and healing all your diseases; correcting the bitter waters of Life by the *sovereign* balm of His grace; enabling you to look



forward beyond present troubles to the rest and refreshing He has provided for them that love Him. May He first discover to you your need of Him, by proving, (painful as shall be the lesson,) that all human joy, even the most innocent, has something of "Marah," or bitterness, present with its possession; and then may He become to you JEHOVAH ROPHI, the LORD to heal you, by taking away the plague of sin out of each of your hearts. May you learn, experimentally, to know Him who His own self bare your sins in His own body on the tree, that you may truly perceive in your hearts by whose stripes ye are or must be healed.

III. Another instance of a locality having received a special designation, which blended together the nature of event and the name of the Almighty, will be found a little further on in this same book of Exodus. In the latter portion of the seventeenth chapter we have the nation of Amalek, Esau's vagrant posterity, making war upon Israel. They were the first to do so, as Balaam declares, (Num. xxiv. 20,) for which reason they were doomed to utter extirpation—a sentence inflicted on them in the time of David. From another place, (Deut. xxv. 17-19,) we learn that they made their attack unprovoked; moreover, not as an honorable foe, but stealthily and by craft. They assailed Israel in the rear, when they were faint and weary, and "smote the hindmost of them," the weak and feeble stragglers. In the ninth verse of this chapter we have the disposition made by the leader of Israel, when tidings of this ungene-

rous attack came in. He directs Joshua to collect a sufficient number of fighting men, and on the morrow to go out and meet the assailants. For himself he will seek better help than man's. In prayer he will meet the LORD. "I will stand on the top of the hill," saith he, "with the rod of God in mine hand." Both will enter on their respective duties for the people's good. Joshua is to fight, Moses is to pray, for Israel. And so far from the latter being inferior in his co-operation, the history plainly informs us that the arm of the flesh was of no avail unless so far as strengthened by the spirit of faith. "It came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed." How easy, we should say, for him therefore to obtain the victory for his people! He had but to continue extending his outstretched arms to Heaven, and the conquest was achieved.

So might it have been; but the burden of the flesh was upon him. His hands grow heavy. They weary. They hang down. Is Amalek to be victorious? Shall he annihilate the people of Jehovah, almost before they have entered on their route to Canaan? No. "Moses' hands were heavy," we read, "and they took a stone, and put it under him, and he sat thereon: And Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side: and his hands were steady until the going down of the sun." Then was victory, final and complete, secured to Israel: and Joshua discomfited

Amalek and his people with the edge of the sword. And when all was over ; when the red field was won, and the foe had fled, or remained prisoners in the hands of the Israelites, thanksgivings must be offered up to the God of battles. Moses builds an altar on the spot where this mighty deliverance had been achieved, and bestows on it the expressive name of "JEHOVAH NISSI," or, "The Lord is my banner."

We have battles also, my brethren, to fight—battles which cannot be won with shield and sword, but with the uplifting of hands in prayer. The weapons of our warfare are not carnal, but mighty through God to the pulling-down of strong holds. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. We have a subtler foe than Amalek to contend with ; a foe, who makes his attack on the weakest defences of the heart, that thus he may subdue it. It is a part of Christian wisdom to know the depths of Satan, so that we may successfully "resist" him. The necessity for this will be taught us by watchfulness. The power of resistance comes through prayer. We must pray always with all prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication. Oh ! that we could shake off the leaden fetters of lethargic drowsiness, and be up and doing while it is called To-day.

Observe, moreover, the result of Moses' conduct on the hill. So long as his hands are lifted up,

Israel prevails ; but whensoever they sink down in weariness, Amalek obtains the ascendancy. It must be so also with us. Our spiritual condition is either advancing or declining, as we are continuing in prayer, or waxing faint. The habit of prayer, (the disposition of mind which Paul refers to in the precept, "Pray without ceasing!") is that which diffuses life and vigour through the believer's moral system. It is like the healthful fluid that circulates through each minutest artery and vein, from the crown of the head above, to the lowest member that presses the earth. But if this living stream be checked or corrupted, torpor and disease must straightway follow. If the tongue, so eloquent in the things of the world, be still towards its God ; if the heart, that beats so lightly at the blandishment of the senses, ceases to pulsate with heavenly emotions, there is spiritual death within that soul. The enemy **has** prevailed. He has won his terrible conquest ; and how miserable is that subjection, let every child of Satan himself declare to us !

But we cry unto each, "Awake thou that sleepest, and arise from the dead ; and Christ shall give thee light !" The Gospel proclaims liberty to the captive, and the opening of the prison to them that are bound. The first effort for deliverance must be prayer. Lift up the hands that hang down, and the feeble knees. Return unto the LORD, and He will have mercy upon you, and to our God, for He will abundantly pardon. Remember that you have a greater than Joshua to fight for you, and a greater than

Moses to intercede in prayer; and be strong, therefore, and not dismayed before your foes. The great Captain of your salvation will put down all rule, and all authority, and power, that are arrayed against your souls. In His name, therefore, you can set up your banners, and inscribe them with "JEHOVAH NISSI," as did Israel of old.

Once more, remark that the hands of Moses were steady "until the going down of the sun." We must endure unto the end, if we would be saved. We must be faithful unto death, if we would obtain the crown of life. Here is the limitation of our painful strugglings with sin—"the going down of our sun." In that hour, which the worldling dreads, because of its (to him) unmitigated horror. In that hour, when the flesh and the heart are failing, when the silver cord is loosed, and the golden bowl is broken, when the pitcher is broken at the fountain, and the wheel at the cistern, the Christian finds his victory completed. He is delivered from his body of death. He sheds his last tear. He heaves his last groan. He meets his last enemy. He has fought his last fight; he now finishes his course. The Cross is exchanged for the Crown, for the palm-branch of victory, and the white robes that form the garniture of Heaven. JEHOVAH NISSI, the LORD his banner, has fulfilled every expectation of his longing heart. The "going down of his sun" is but the prelude to its rising again in new-born glory, to shine on unclouded through eternal day.

IV. I find another illustration in the Book of

Judges, at the sixth chapter. Two centuries and a half have rolled by since the time of Moses ; and the Israelites have long since entered into the land which God promised to their fathers. We have them now a commonwealth, governed by Judges, whom God Himself specially appointed, and from whom this portion of Holy Scripture takes its name. But they would not hearken to their rulers. They went astray after other gods, and bowed themselves unto them. The memorable punishment of idolatry is a subjection to the idolatrous nations around. The kings of Mesopotamia, of Moab, and Midian are permitted to reduce them to serfdom ; and at the time this history opens, they have been in subjection to the last-named for seven years. The people at length return to the LORD in humiliation and sorrow, and a deliverer will be raised up to them. Thus will Jehovah demonstrate, in the most palpable manner, that His arm is not shortened so that it cannot save, nor His ear heavy that it cannot hear. And, first, He sends to them a Prophet to instruct them in the exceeding sinfulness of their sin, and to point out to them clearly the connexion between their idolatry and its punishment. He next commissions His angel to visit Gideon, the son of Joab, an Abi-ezrite, and acquaint him that he is to be the destined instrument in the LORD's hand for effecting Israel's deliverance. Gideon replies despondingly, That the LORD did indeed in old times deliver His people, when they were in Egypt ; but that now He seems to have forgotten or forsaken them, in giving them

over to the Midianites. Upon this we read, "The LORD looked upon him." Was it a look of mild, sorrowful rebuke, as was that "look" the Saviour cast on Peter, after the triple denial? Or, was it a look of gracious encouragement, a glance radiant with Deity, and therefore pregnant with communicated power? "The LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" Still does Gideon falter in undertaking the high charge. In deep self-abasement he questions his individual fitness, alleging that his "family was poor in Manasseh, and that he himself was the least in his father's house." But the LORD sees not as man seeth. Gideon, and Gideon only, shall be the deliverer of His people. Jehovah repeats His declaration, "Surely I will be with thee!" as though He would thus expostulate with Gideon's unworthy fears. "Think not, you are to do this yourself. Think not, you shall enter the battle alone. I will never leave thee, nor forsake thee; and surely thou shalt smite the Midianites as one man." Then is Gideon confirmed in his mission. He interposes no more obstacles. He is now the servant of the LORD, that it may be unto him according to His word. He brings forth an offering of the flesh of a kid and unleavened cakes; and these when laid upon a rock, are consumed by fire that issues from the rock at the touch of the angel's staff. Gideon trembles, lest having seen an angel face to face he shall die; but his apprehensions are removed by these words of

comfort—"Peace be unto thee. Fear not: Thou shalt not die!" Thereupon, in the fulness of his heart's thanksgiving, Gideon rears an altar to the LORD, calling it "JEHOVAH SHALOM," that is "THE LORD . . . peace!"

The very words that precede my text are to the same effect. "Now the LORD of peace," thus prayed Paul, "Himself give you peace always by all means. The Lord be with you all!" If Gideon could invoke his God by the title of JEHOVAH SHALOM, how much more fully and fervently can we! The Gospel is simply the setting up of the kingdom of the Prince of Peace. On that memorable night when to Judæan shepherds, who kept watch over their flocks, the glory of the LORD was revealed, the angelic hosts quired their hymns with the anthem, "Peace on earth, good will toward men!" Then it was the LORD spake peace unto His people; and showed Himself to be indeed JEHOVAH SHALOM, the God to save us lest we die.

And all our preaching must revolve on that one theme—"Peace!" "Peace to him that is far off and to him that is nigh, that the LORD may heal them!" We are given the ministry of reconciliation, and the burden of our entreaties evermore must be, "Be ye reconciled to God!" The ambassador for Christ can but simply deliver his commission, without adding to it or taking from it in any wise; and the roll, when unfolded, displays this marvellous announcement, that cannot be too often sounded on the ear:—"GOD WAS IN CHRIST, RECONCILING

THE WORLD UNTO HIMSELF, NOT IMPUTING THEIR TRESPASSES UNTO THEM." Amazing mercy, if it be true! Nor may we question its reality, when it comes under the sign-manual of the King of kings, authenticated in the blood of His only-begotten Son. Continually are the ministers of the Gospel of peace reading out their divine commission: and yet how coldly its terms fall on the ears of their hearers! Often, dear friends! as you have listened to the publication of this blessed news, have you considered it addressed to yourselves personally? Perhaps some of you have not so thought; yet the divine Author intended that you should individually appropriate it. He has written the message to each one before me; and it is as much yours (if you will receive it,) as is the letter of an absent friend, that bears your name and title legibly inscribed on its exterior.

You know of God, as a God of power. This character of His you cannot hide from yourself; when for instance, His tempests are abroad; when His voice is upon the waters; when the God of glory thundereth, and His lightnings give shine unto the world. You know Him also to be a God of goodness; for you cannot look around on this beautiful world you inhabit, without discovering on all sides traces of His Fatherly care, and His tender mercy over all His works. You behold the fowls of the air, which sow not, nor reap, nor gather into barns, yet are fed by the hand of the Omnipotent. You consider the lilies how they grow. They toil not, neither do they spin. Yet even Solomon, in all his

glory was not arrayed like one of these. And thus contemplating creation, with overwhelming views of the power and goodness of the unbeheld Creator, you must exclaim :

“O LORD, how manifold are Thy works !
In wisdom hast Thou made them all :
The earth is full of Thy riches.”—Ps. civ. 24.

But I would have you to know Him in a yet dearer character, as the God of Peace ; as JEHOVAH SHALOM ; and this He is only in Christ Jesus. What was it that first divided man from his Maker ? Sin. What is it which still keeps man from his God ? It is sin. Before, then, you can find peace, you must seek for pardon ; and ere that pardon can be drawn out and sealed, it must be sought on bowed knees and a bended heart before the LORD. You must cease to do evil ; you must learn to do well. Then may you acquaint yourselves with Him, and be at peace, and thereby good shall come unto you.

I have but two Illustrations more ; and they differ from the preceding ones in being not taken from Patriarchal, but from Prophetical Scripture.

V. Among the many remarkable promises of the coming Redeemer, which increase in beauty and brilliancy the nearer they approach the time of which they tell, (as though the horizon were beginning to be streaked with the tints and rays of the ascending Sun of Righteousness,) is that striking one contained in the twenty-third chapter of Jeremiah ; and therein is a name given to the Saviour, which all, who

put their trust in Him, must esteem "as ointment poured out." This designation is "The LORD our Righteousness," JEHOVAH TSIDKENU, as the margin of our Bibles rightly reads :

"Behold, the days come, saith the LORD,
That I will raise unto David a righteous Branch,
And a King shall reign and prosper,
And shall execute judgment and justice in the earth.
In His days Judah shall be saved,
And Israel shall dwell safely :
And this is His name whereby He shall be called :
THE LORD OUR RIGHTEOUSNESS." vv. 5, 6.

—The very marrow of the Gospel lies here. "He is made unto us," writes the Apostle Paul, "wisdom, and righteousness, and sanctification, and redemption."

The righteousness of Christ is that full, perfect, and unspotted obedience to the law of God, which in His mediatorial capacity when in the flesh He so entirely yielded. He was made under the law ; and it behoved Him to fulfil all righteousness, that is, all its rigid enactments. This He did in a perfect manner ; and He thus magnified the law, and made it honourable. It could not condemn Him for the smallest breach of its provisions ; for He did no sin, neither was guile found in His mouth. Satan was permitted to prove Him to the uttermost ; but every temptation was rolled back on the head of the Deceiver, who thus experimentally learned he had "no part" in the sinless Son of God. Now, this all-sufficient righteousness becomes ours, and is imputed to us by faith. Christ is the end of the law

for righteousness to every one that believeth. There is a marvellous transfer effected in the gospel. Our sins are laid on the head of a Victim, holy, acceptable unto God, who bears them away so that they are found no more. And His obedience is reckoned as though it were ours, insomuch that the All-seeing eye of God pronounces us faultless, and presents us before the presence of His glory with exceeding joy. We plead not our own deservings, but the Redeemer's finished work. We hide beneath the shadow of His wings. We put Him forth as **JEHOVAH TSIDKENU**, The **LORD** our Righteousness, and are accepted for His sake. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us!" Musing over these things, and lifting our thoughts from this perishing world to the great and unexplored Eternity, we find there the perfect security of believers in Jesus; and may we not fitly take up the Prophet's song?—

"I will greatly rejoice in the **LORD**,
My soul shall be joyful in my God :
For He hath clothed me with the garments of salvation.
He hath covered me with the robe of righteousness!"

ISA. lxi. 10.

For this, also, would the petition of my heart ascend for you, that in the fulness of rejoicing experience you may know the Redeemer to be indeed **YOUR** Righteousness; that with a single eye to your own

inability to save yourselves, you may look for acceptance with God simply through Him. If I would fain (in the words of my text) that "the LORD be with you all," it would be especially in the blessing of the propitiatory Atonement of His dear Son, for therein only can you "stand" in the judgment. There is no condemnation to them which are in Christ Jesus. You can only be accepted in the Beloved. How then may this justifying righteousness become yours? Simply, as I before said, by faith; that good old way by which Abraham and the elders found God. "To Him that worketh not (that is, to him who relies not on his works, as his mode of acceptance with God,) but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Faith then is the appointed channel, through which the mercies of Christ's redemption flow to us. It is the eye that beholds spiritual things, giving them a substance while we yet only hope for them, and supplying to us an evidence of what we have not yet seen. It is the hand that stretches away beyond the cloudy atmosphere of this world, and grasps the promises of God, while yet in heavenly places, that it may make them ours. It is the transforming energy that quickens the soul once dead in trespasses and sins, and makes it alive unto God through Christ Jesus. It is the loyalty of devotion that binds the willing martyr to the stake, and forbids his acceptance of an unholy deliverance. It is the victory that in him overcomes the world, and conducts him, like Elijah, in a chariot of fire, to the

presence of his God in heaven. It is the strength made perfect in weakness, that enables the humblest believer to look without trembling into the grave; for he sees there not so much the dissolution of his mortal tabernacle, as rather the entrance to the building of God, the house not made with hands, eternal in the heavens. How far this differs from the cold mechanical assent to the truths of Christianity which the formalist or the professor bestows, I need not declare to you. A faith that trustingly leans on Jesus as its only support, rejoices in proclaiming Him to be JEHOVAH TSIDKENU; but the faith that offers Him merely an outward acknowledgment, can see no beauty in Him that it should desire Him, and hence listens unimpressed to all the wondrous tidings of Redeeming Love.

VI. The last illustration I shall offer (for I fear I have already detained you too long,) is the concluding verse of the Prophecies of Ezekiel: "The name of the City," of re-edified Jerusalem, "from that day shall be The LORD is there," JEHOVAH SHAMMAH.

In his closing chapters the Prophet sets forth in mystical language a glorious description of Canaan, when restored to the pure worship of the Almighty. He speaks of a new City and a new temple, far exceeding in dimensions and beauty any that existed of old. Time will not permit our examination of his predictions; but he concludes them all by conferring on the restored metropolis of the Ancient People a name expressive of its glory—"JEHOVAH

SHAMMAH, the LORD is there." The presence of God shall be the cause of its redoubled splendour. Similarly, the Apostle John tells us that the Celestial City has no need of the sun, nor of the moon, to shine in it: for the glory of God (saith he) did lighten it, and the Lamb is the light thereof. Again; "There shall be no more curse: but the throne of God and the Lamb shall be in it, and His servants shall serve Him."

And thus, on earth, if we would make our homes holy places, we should prayerfully seek for God's inhabitation with us. Wherever the olden Patriarchs pitched their tents, there also they built their altars to the LORD. They knew they were themselves but strangers and pilgrims; and they felt a jealous anxiety lest in their wanderings they should forget God. Is it because our dwellings are more durable than were theirs, we neglect erecting our altars? In how many households throughout this nominally Christian land is Family worship of the LORD completely shut out of view, as though it were not expected by the Almighty? Will Sabbath service, my brethren, suffice for a forgetfulness of God during the week; or will an attendance at the courts of His house be accepted, when you banish Him from the precincts of your own? That is a terrible sentence of the prophet's:


"Pour out Thy fury upon the heathen that know Thee not,
And upon the families that call not on Thy name!"

JEREM. x. 25.

—a prediction of wo, that ought to terrify all prayer-

less households. If then your consciences accuse any of you, of having thus neglected waiting on the LORD before your domestic altar, let me beseech you, in all the earnestness of affection, to weigh well the matter. Be not ashamed to talk it over with your dear ones. Raise your altar, where, morning and evening, prayer may mount up like incense to heaven in spiritual sacrifice. Resolve, with Joshua, that, whatever others may do around you, for yourself and your house you will serve the LORD.

And how sanctified is the atmosphere of that home, where the lip may truly utter "JEHOVAH SHAMMAH, the LORD is here !" There is a heavenly union and harmony among its members, for they are taught to forbear one another and forgive one another in love. There is a watchful guard, self-imposed, over each individual heart to check the first risings of sin or passion. There is a ruling desire to cast down every high thing that exalts itself against the knowledge of God, and to bring into captivity every thought to the obedience of Christ. Bitterness, and wrath, and anger, and clamour, and evil speaking are put away along with all malice. The domestic ties are strengthened and purified. They become rooted and grounded in love. A holy home, where brethren dwell together in unity, becomes a type of heaven. It is a kind of foretaste of it. It has God dwelling and walking there ; and fulfilling in consequence all His gracious purposes of mercy and love. And what, though the individual members of that house must leave one another, as their covenant-keeping God successively



calls them to Himself, they separate but for a short season! Yet a little while, and they are re-united on a happier shore—not one lost, not one gone astray—and dwell together for eternity.

If then my final benediction could be poured out over you, it would be that "JEHOVAH SHAMMAH, The Lord is there!" were inscribed over each of your dwellings, written not in ink, but with the Spirit of the living God. I know if your homes were holy, they would also be happy; and I know they can be neither holy nor happy, unless God's presence be within. Nay, I would have it the legend on each individual bosom, traced there by that same Spirit upon the fleshly tables of the heart. Remember, my brethren! that ye are not your own, for ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's. Oh! that it were so!—that you would each, as did Enoch, walk with God—that you would all, like David, set Him on your right hand, that you should not be moved!

HERE I would pause. By so doing, I should spare both your feelings and my own. But there remains a duty, a solemn and a sad one, and it is to bid you all a last Farewell. My Sabbath preaching must conclude to-day: and on this day week another will take my room here. My ministry among you has, in the inscrutable designs of the LORD, come to its termination. I have finished the work given me to do. It remains, dearest friends, for me to take an Adieu of you from this place; and as soon so I can,

to see you individually in private for the same sorrowful purpose ; and when this latter office of love is accomplished, I shall go away, and you will see my face no more. Two Sabbaths since, when I was privileged to meet many of you at His table, that we might there commemorate the exceeding great love of our Master and only Saviour Jesus Christ dying for us, what solemn thoughts were mine ! I was meditating on the probability of its being our last communion on earth together. And, thinking thus, what other words could recur to my mind, but those of the same gracious LORD to His disciples : "I will not drink henceforth this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Oh, if it have been our last meeting on earth at this most solemn feast, may the fulness of the promise be all our own : when we next drink of that fruit of the vine, may we drink it new in the kingdom of God !

I desire simply to lay before you the fact of my going away ; for the house of prayer is not the place for entering into particulars, neither is the pulpit, where he ought to preach his crucified Master, the scene for a creature of dust to speak about himself. Far more profitably would I employ our remaining moments, by reviewing briefly the subjects I have from this place preached to you. Successively, with as great variety as I could, and with so much ability as the LORD has blessed me, I have sought to inform you on all those truths Christians should know and believe for their souls' health. I have laid before

you the fall and utter corruptness of Man; his inability to raise himself from this lost condition; the consequent necessity of a Redeemer; the sufficiency of the Atonement of Christ; the need of conversion, or a change of heart; the work of the Spirit in this gracious purpose; the nature of regeneration, or new birth; the comfort of being at peace with God; the blessedness of His people; the beauty of holiness; the strictness of the judgment to come; the joys of Heaven; the eternal misery of the Lost. These all I have submitted to you; and now that I am going to leave you, my anxious enquiry would be, "Have ye understood all these things?" I have not set them before you in the formal discharge of stated duty; but I have declared them to you, as they proceeded warm from my own heart. I believe them, and therefore have I spoken to you about them. I have told you what I know. I have testified to you what I have seen. Think not they are unimportant, abstract questions. They are momentous truths, on which Eternity itself shall only cast additional lustre.

Call to mind the supplies of grace, which are covenanted in the titles of the LORD we have been considering to-day!—JEHOVAH JIREH, The LORD will provide; JEHOVAH ROPHI, The LORD will heal; JEHOVAH NISSI, the LORD my banner; JEHOVAH SHALOM, The LORD give peace; JEHOVAH TSIDKENU, The LORD our righteousness; JEHOVAH SHAMMAH, the LORD is there. In these beautiful designations you have the providential care; the

cleansing power ; the protecting guardianship ; the hallowing forgiveness ; the justifying righteousness ; and the continual presence of the LORD with His people set before you. Were the treasury of Heaven open to me, that I might choose therefrom the richest guerdons for you all, could I select better than these ? Impossible. You see in them all that your souls can need in this world, the graces of the Holy Spirit given in earnest of the glory that shall be revealed. If I leave you then, and can commit you to the providence of a Father in Heaven, who will grant you these things in a sufficiency for all your wants, there is no need of selfish lamentation. It is enough. All is well ; if the LORD be in you of a truth, consecrating your hearts into His shrines, and making your bodies temples of the living God.

And should this separation convey to us the moral we can profitably derive from it, it will not have happened in vain. In the contentedness of our allotted conditions, we are too prone to look upon ourselves as settlers, instead of sojourners, in this world. We forget that we are in a strange country, dwelling in tabernacles that must soon be taken down. We would fix our homes here, if we could. We would lean, if we might, on an arm of flesh. But the LORD corrects these earthward inclinations, by means of sorrowful separations. He sunders the most loving friends. The Minister is taken from his flock. The father is deprived of his child. The wife is parted from her husband. The family hearth becomes cold ; and the voices that once made music there, are hushed

for ever in the grave. Doth God delight in human tears, that He thus causes them continually to flow down? We know such a feeling is abhorrent from His nature. He does not afflict willingly, nor grieve the children of men. But He looks into His people's hearts; and when He finds there a rival jurisdiction, He must (in His mercy to them) overturn it. The idols He will utterly abolish.

When Jesus was here in the flesh, we read on two several occasions (the one at the commencement, and the other at the close of His Ministry) of His going into the Temple of Jerusalem; and when He saw there the tumult and trafficking, which had converted the house of prayer into a house of merchandise, He was filled with righteous zeal because of the profanation. "He made a scourge of small cords," writes one of the Evangelists, "and drove them all out of the Temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables." So doth He even now; and similarly may we trace His agency in the purifying work of Affliction. The "small cords" are laid on us; and they drive forth the secular thoughts and feelings, the undue attachment of friends, the over-anxiety for the world, which hitherto may have been ours. That inner sanctuary, the heart, thus is cleansed and made meet for the Master's use: and we learn also ourselves the all-important lesson which we had forgotten, that this is not our rest,—that here we have no continuing city, and that therefore we must seek one to come.

To this Rest I would now, in parting, point you. To this happy country I would, for the last time, direct your hopes. Set your affection on things above. Earth cannot satisfy you. It was not designed to do so. You are now travelling the wilderness, where you need all God's refreshing grace to comfort you. But Canaan is drawing nearer and nearer, and (with some of you, at least) it cannot be far off. Are you looking for this Land of Inheritance? Feel you indeed that you are moving on—on, slowly but surely, to your rest? Bear in mind that, manifold as may have been the vicissitudes you have gone through, there is a trial before you yet, a sore and a sharp one, for which human help is vain. The Jordan of Death must be passed through, before you can tread that Better Land. What will ye do, amidst the swellings of its cold waters, if unsupported by the arm of Jesus? There is safety, assured safety, for His blood-bought people; and He guarantees to each of them His own presence in this agony :

“ Fear not ; for I have redeemed thee,
 I have called thee by thy name ; thou art mine.
 When thou passest through the waters, I will be with thee ;
 And through the rivers, they shall not overflow thee.”

ISA. xliii. 1, 2.

—a promise that in its particularity, and in the distinctness of its individual application, supplies the weakest saint with a warrant to lean on the Beloved for help, and trustingly to respond, “ I will fear no evil, for Thou art with me !”

But of the celestial land beyond, who can speak?

What tongue, yet fettered with clay, can worthily describe the things which God has prepared for them that love Him? What mind, yet pent up in its earthly tabernacle, can conceive of blessings that eye had not seen nor ear heard? What human expectation however ardent, may rightly anticipate the joys of the inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven? It may not be. We must have new senses and enlarged faculties, to judge of these things rightly. But we know in that better country the Redeemed hunger no more, neither thirst any more; and that, in a more blessed state than ours, they have no more death, neither sorrow, nor crying, nor any more pain. We know that, when we reach its enjoyment ourselves, the cares and griefs of this world cannot longer disquiet us; and that we shall meet in happy converse, without clouds on our faces or troubles in our hearts. We know that Pastor shall not there separate from people, nor friend be divided from friend; that "ADIEU" is a word unspoken by the inhabitants of the Heavenly City.

Therefore, brethren beloved in the LORD, I can leave you, and yet say "Not for ever!" May we meet again in that Land of Rest, and unite in our praises of Him that sitteth upon the throne, and of the Lamb!



THE END.

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"The very 'inscription' of this book is to us a presumptive fact in favour of its worth. It is inscribed to 'All them that love our Lord Jesus Christ in sincerity.' . . . The author is sound in the faith, and earnest and searching in his appeals to the conscience and the heart. The volume has this further merit, that there is great variety in the subjects, and often much raciness in the illustrations."—*The Christian Standard*.

"In this volume a number of brief remarks upon matters more or less closely connected with religion are gathered up for readers of all classes. Mr. Hayman has given his ideas in a quiet, thoughtful manner, that is at once pleasing and commendable. . . . A few 'passages' taken almost at random will, however, serve more effectually than any comment or description to attest the general excellence of his very useful and acceptable volume."—*The Rock*.

"Mr. Hayman is already known as the author of some works that have been noticed in highly commendatory terms by the religious Press, and a number of respectable Protestant journals. The present volume in some respects resembles Cecil's 'Remains,' but it is less continuous in its subjects—'a chest of gold rings, not a chain of gold links,' as good old Matthew Henry would describe it. . . . His reflections indicate that he possesses a cultivated, well-informed, and vigorous mind, and a Christian spirit; and his book will be prized for its enlightened protest against Romish superstition and rationalistic infidelity, the salutary words it addresses to believers, and to those who are earnestly seeking after the truth, and the food for meditation it presents to all classes of readers."—*Belfast News-Letter*.

"The author has not produced for us a collection of anecdotes, or a compilation of extracts from the volumes on his book-shelves. He has done what is much higher and more difficult—given us a series of thoughtful, devout, suggestive papers on a great number of subjects, almost all lying within the circle of Christian experience. We have been much gratified by the high tone of this book. It is essentially Christ-exalting and grace-exalting. . . . This volume deserves wide circulation."—*Plain Words*.

V.

CRITERIA:

OR, THE DIVINE EXAMEN.

CONTENTS :—I. DEISM AND ATHEISM. II. THOUGHTS OF CHRIST. III. RECEIVING THE HOLY GHOST. IV. ADOPTION. V. WALKING WITH GOD. VI. HALLOWED SEPARATION. VII. LOVE OF DISCIPLES. VIII. USEFULNESS AND FRUITFULNESS. IX. CONSECRATION OF PROPERTY. X. GROWTH. XI. ASSURANCE. XII. ADVENT LONGINGS.

“ Mr. Hayman is already well-known in the literary world ; and his books have proved a most valuable addition to the bookshelf and library. There is a depth and sincerity in his language which testify to his eminence as a theologian ; while the purity and simplicity of his diction are sufficient to stamp him as a perfect master of English composition. The little volume, now lying before us, consists of a series of papers contributed by the gifted author to the *Irish Ecclesiastical Gazette*. The hints are eminently practical and suggestive. One of Mr. Hayman’s previous works has been characterised as ‘ a chest of gold rings.’ No happier term could be chosen to describe ‘ The Divine Examen.’ ”—*Irish Times*.

“ The author of this admirable little book is the well-known rector of Carrigaline, County Cork, the Rev. Samuel Hayman. Some time ago we reviewed his ‘ Passages from a Common-Place Book,’ and it has often occupied our leisure moments since. The design of the little work before us is to stir up a spirit of self-examination, and to place the duty, in its discharge, on a sound and Scriptural basis. Scepticism has in Mr. Hayman a powerful opponent. He writes with great power, and both the style and matter of his writings are excellent. We hope he may long be spared to fight under the banner of the Great Captain whom he delights to serve.”—*Londonderry Sentinel*.

VI.

MINISTRATIONS:

OR, FEEDING THE FLOCK OF GOD.

CONTENTS:—I. TREASURE IN EARTHEN VESSELS. II. TIME AND TEACHING. III. TO-DAY: ITS DUTIES AND ITS SUPPLIES. IV. THE BIBLE IS A NATION'S WISDOM. V. WHAT THE CHURCH'S DIVISIONS TEACH US. VI. SELF-DENIAL. VII. SELF-DENIAL FOR OTHERS. VIII. THE CROSS: IN RELATION TO SIN. IX. THE CROSS: IN RELATION TO SORROW. X. THE DAILY CROSS TAKEN UP. XI. FOLLOWING CHRIST. XII. PARTING WORDS.

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Criticisms on former Volumes continued.

“Mr. Hayman has acted on the advice of Lord Bacon. ‘A man would do well to write down the thoughts of the moment. Those that come unsought for are commonly the most valuable, and should be secured because they seldom return.’ The readers of these pages will be thankful for the preservation of Mr. Hayman’s ‘thoughts.’ Taken from his ‘Common-Place Book’ they are certainly anything but ‘common-place.’ Original, practical, and pleasant, he has given us in these brief extracts the results of a meditative life, the gatherings of his best hours. We speak for this volume (‘Passages from a Common-Place Book’) a wide circulation. Two or three quotations will bear out our high opinion of its merits.”—*Our Own Fireside.*

“This work (‘Papers from a Parsonage,’) is a companion-book for ‘Looking Upward,’ by the same author, recently reviewed in our columns. It is written in the same pious and poetic spirit, with the same richness of tone, the same wealth of language, fertility in illustration, and elevation of thought. The charms of the volume are such that no reader who once enters into its spirit will abandon it until he has again and again bathed in its refreshing chapters. The writer’s powers are of high order, and we are proud that the Irish Church has among its clergy men capable of producing ‘good books, at once so noble as literary productions, and so evangelical in sentiment and tendency. . . . The works, of which this is the third, are beautifully printed, and uniformly bound, and will be a choice as well as cheerful addition to any library of religious reading.”—*Morning Mail.*

